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Memoir of the late Rev. B. Davies, Pastor of the Baptist Church at Ffynon in the county of Pembroke.

[Extracted from "Greal y Bedyddwyr" for January 1829.]

Mr. Benjamin Davies, the fourth son of Thomas and Susannah Davies, was born March 13, 1775, at a place called Ffynonfoida in the parish of Llangan, in the county of Caermarthen; his parents were pious persons, both members of the Baptist church at Salem, in the above county. Being deeply concerned to train up their children in the fear and admonition of the Lord, they withheld no privilege from them which contributed in any way to the enlightening of their minds, and the forming of their character; with this view they furnished them with such education as suited their rank in life. But their son Benjamin, who from a child was of a peculiarly mild and tractable disposition, manifested an ardent desire for the acquisition of knowledge, which induced his father to allow him to pursue those studies to which he shewed so strong an attachment; consequently his earlier days, for the most part were spent at different schools, and the progress he made in learning, and the proficiency he acquired in useful knowledge was soon evident to all that knew him.

When he became the subject of religious impressions, and the desire was excited to unite with the people of God, he suffered considerable embarrassment of mind, as to what denomination of Christians he should join himself; for though his parents were zealous members of a Baptist church, yet he himself seemed to think that infants ought to be baptized, and that the Baptists withheld from their children an ordinance which belonged to them. He often told the writer, that no one ever sought for infant baptism with a stronger desire to find it than he did; indeed, he was so undecided upon the subject, that he determined not to unite himself to any religious denomination, until he should obtain more satisfaction respecting the ordinance of baptism. With a view to this, as well as of obtaining greater advantages for general improvement, he entered a very respectable grammar school at Glandwr, conducted by the late Rev. J. Griffiths, minister of the Independent church at that place; and here, by attending closer to the subject, considering more maturely the arguments on both sides the question, and especially by being a frequent spectator of the administration of infant baptism, he became thoroughly convinced of the futility of the practice, as wholly unscriptural, and of the propriety of believers' baptism, as enjoined in the New Testament. Soon after, he made a public profession of religion, was baptized, and received a member of the church at Salem; and though he and his esteemed tutor differed in their views on the subject of baptism, yet their mutual regard for each other suffered no diminution.

Mr D. was often heard to speak in terms of high commendation of Mr. G.'s abilities, both as a minister and a tutor.

Whilst at Glandwr, Mr. D. applied himself very closely to his studies, and acquired a grammatical knowledge of the English language, and also made a considerable progress in Latin and Greek. By his assiduity at this time, he made that progress in literature which proved a blessing and an honour to him through his future life; and so intimate was his acquaintance with the different topics of his studies, that they appeared more like the original store of his own mind than the acquirements of erudition. Owing to the closeness of his application, and some degree of self-neglect, his constitution was undermined, the effects of which followed him through life; and he frequently said, "I don't know which is the greatest, the loss I sustained, or the gain I acquired at Glandwr, but the fault was with myself; if I were to have the same opportunity again I would take better care."

Mr. D.'s constitution was naturally strong, his bodily appearance rather weak; still he was not really so weak as he was generally thought to be; indeed, many were astonished, judging from his emaciated appearance, that he had lived so long. His thinking powers were stronger than common, and were considerably expanded by early cultivation. It may be said with propriety of him, that he received five talents, and gained besides them five talents more. His understanding was quick, his imagination lively, his memory retentive, and his judgment solid and correct. His disposition was serious, yet his seriousness never made him stern nor gloomy; there was considerable warmth in his natural temper, yet this he could manage to the best advantage to himself and others; in a word, the excellencies of our friend, both as a man and a Christian, were far above mediocrity; as he excelled the generality of men, so also he excelled the generality of Christians.

As to the time when Mr. D. became the subject of religious impressions, and the means which produced them, we cannot now speak precisely; but it must have been at an early period, for he was baptized in 1795, the 18th year of his age, and called by the church to exercise his gifts in the ministry the same year; a proof of the high opinion which his brethren entertained of his piety and talents. His light shone bright in the morning of his day, and so it continued to shine brighter and brighter, until he entered the happy land where the nations of them which are saved walk in the light of the Divine glory.

Mr. D.'s experience, like that of most other christians, was subject to frequent variations. In the early part of his life, as may be inferred from his diary, it assumed much of the fearful and doubtful character, but for some years before his death, he realized a happy degree of confidence, though not wholly to his own satisfaction: yet oftentimes his soul seemed to partake much of a heavenly frame, and he appeared waiting and longing for fellowship with the "spirits of the just made perfect;" and so he passed the time of his sojourning here, "looking for and hastening unto the coming of the day of God." He was particularly solicitous of maintaining an uniformity of character, and his conversation at all times, was "as becometh the gospel of Christ;" he never occasioned grief to his friends nor ridicule to his enemies; but the most

profane were constrained to confess, "that if there was a godly man on earth, Mr. Davies of Ffynon must be one." Like Enoch of old "he walked with God." As a christian he lived, as a christian he died, and his memory is blessed.

As Mr. D. possessed such powers of mind, and was endued with a large portion of knowledge, both theological and experimental, it cannot be expected but that in him should be found the ornament and the usefulness of the minister, especially when it is remarked that the best energies of his youth were consecrated to the service of the sanctuary. His sermons were for the most part, what we conceive sermons ought to be, plain, useful, and evangelical; as to their arrangement, they were natural, textual, and methodical; his method of thinking was in a great measure original, and peculiar to himself. He possessed the skill of treating his subject with a particular degree of accuracy, which very generally excited the admiration of his most judicious hearers; and of all the excellent preachers in the principality, perhaps none of them excelled Mr. D. in this respect; he had the peculiar facility of deducing the most profitable things from his subject, while they escaped the notice of many acute observers. The general tendency of his ministry was to enlighten and instruct the mind in scriptural knowledge, rouse the conscience from its natural lethargy, and bring man to act virtuously and godly. He never preached as if his hearers were all understanding, but considered them also, as having affections; he generally addressed himself to the different classes of his hearers, and his principal object appeared to be, to "teach them the way of the Lord more perfectly;" and to "make them wise unto salvation, through the faith of Jesus Christ." Though he could not speak so strongly nor so loudly as some, yet there was so much force in what he said, that it generally reached the conscience; and if there was no melody in his voice to tickle the ear, yet he seldom failed to satisfy the mind, and not often could the most eloquent speakers please a congregation better than Mr. Davies.

It may be safely affirmed of him that he ranked among the best ministers in the principality, and that through the whole course of his ministrations, he "watched upon himself;" and "did the work of an evangelist."

Mr. Davies was ordained to the pastoral office, over the church at Ffynon, in 1797, being the 22d year of his age; the church at that time was small, consisting of about forty members, but he was soon favoured with strong proofs that his labours were not in vain; many had their faces turned towards Sion, seeking for a name in the house of God, and a place among his people. During the thirty-one years of Mr. D.'s ministerial labours at Ffynon, he baptized 379 persons, whom he fed with the sincere milk of the word, happily blended with strong meat for such as were accustomed to the word of righteousness. As a pastor, he studied to shew himself an example to the flock committed to his charge; he exercised the most vigilant care over his people; their best interest was as near his heart as his own; they seldom assembled together on any occasion either on sabbath or week days, without his being among them, and whoever should be late, he was sure to be in time.

His evangelical sermons, his seasonable admonitions, together with his meek deportment, will be long remembered by the bereaved church. If any minister since the days of the Apostles has possessed the qualifications recommended by Paul in his epistles to Timothy and Titus, surely the subject of this memoir possessed them to an eminent degree. Mr. D.'s views of the economy of human redemption were correct and scriptural; in forming his ideas of divine truths, he appeared to act strictly upon the maxim enjoined by the Saviour, not to call any man master in the things of God. Mr. D. never appeared as an author except in one instance, when at the request of the quarterly meeting with which he stood connected, he published "A Scriptural Catechism on all the points of the Christian Faith," which has passed through three editions in Welsh and one in English.

Though the health of our friend at best was but delicate, yet for thirty-two years he conducted a large school, and in this capacity he manifested the most disinterested benevolence; his school might almost be styled a charity school, for he taught the children of the poor gratis, and many such he always had under his care: it was evident to all who knew him, that it was not the love of gain that induced him to engage in the laborious employment of school-keeping, but a pure desire for the welfare both temporal and spiritual, (for he never neglected his scholars' spiritual concerns) of the youth of his neighbourhood.

Young ministers also found it advantageous to spend some time with him for their general improvement, and several who are now occupying important stations as pastors of churches, owe in a great measure their respectability and usefulness to his instructions.

Mr. D. was never many sabbaths prevented from engaging in his beloved work, which he always regarded as a particular privilege, especially considering that during the greater part of his life he was much annoyed with a cough, by which his rest at night was disturbed, and frequently he was obliged to rise out of bed for an hour or two: he would often cough for twelve or fifteen minutes after preaching, but strange as it may appear, it seldom affected him in the pulpit, though it often prevented him from associating with his friends. He had the happiness of not being laid aside from his ministerial labours, but while in the midst of his usefulness he entered into the joy of his Lord; he preached twice the last sabbath of his life, and it was remarked by many of his hearers on that morning, that he delivered himself with more than his usual animation; but on the way to the afternoon service the messenger of death arrested him; yet he preached and also administered the Lord's Supper for the last time. His text in the morning at Ffynon was Ezek. xxxvii. 3, 4. and in the afternoon at Glanrhyd (a branch of Ffynon,) Heb. vi. 7, 8. From that day his illness increased rapidly, and though the best medical aid was afforded him, yet he sank under it. He bore all his afflictions, for his whole life may be considered a life of affliction, with peculiar resignation; no murmuring expressions escaped his lips, but he often thanked God that it was not worse.

His last illness was extremely painful, yet he manifested much Christian fortitude under it, and

frequently expressed himself thus: "The days of thy mourning are ended—pain and sorrow shall flee away—O the pain! but thanks be to God, it is not a pain to continue." He could speak but little, and that with much difficulty. When asked if he wished to recover again, "O no," said he, faintly, "I have given myself to Him, to live or to die." Friday morning, the day previous to his death, when his beloved partner stood by his bedside, he looked sorrowfully at her, and said, "Give yourself to the Lord, and he will care for you and the children." About one o'clock, he said that his pain began to move, when it was intimated to him he might again recover: "No, not until the resurrection," was his reply. In the evening of that day a brother minister visited him, to whom he said, "I have myself prayed hundreds of times for strength to live, will you pray for me for strength to die?" One of the deacons of his church asked how he felt; he answered, "I must wait the time. Keep near to one another as a church, beware of pride and *fashion*," &c. then added, "I can say no more." He spoke but little after this, but sunk deeper and deeper in the swellings of Jordan, faintly exclaiming—"Blessed, blessed!" At this time he expressed a wish to rise, and whilst in the act of rising he expired, on Saturday morning, August 16, 1828, leaving a wife and two children, and a numerous church, to lament their great loss.

On the 19th, the day of the funeral, a large concourse of friends and neighbours assembled to pay their last tribute of respect to one whom they so highly regarded. Brother T. Jones, of Rhydwylim, delivered an excellent address at the dwelling-house, previous to the removal of the corpse. When the mournful procession reached Ffynon meeting house, Brother D. Wilcox, Cwmfelin, prayed; and Brother T. Williams, Salem, preached from Job xix. 25, 26, 27; after which the remains of dear Brother Davies were consigned to the grave, opposite the pulpit, where he had so faithfully and for so many years published the glad tidings of salvation, to the inexpressible delight of hundreds of attentive hearers.—"Remember them which have *had* the rule over you, who have spoken unto you the word of God; whose faith follow, considering the end of their conversation."

P.

On the Introduction of Prizes in Theological Institutions.

To the Editor of the Baptist Magazine.

Sir,

Every true friend of the Denomination to which we belong, must feel gratified with the present condition of its academical institutions. A fresh interest in their welfare appears to have been awakened, and the many important improvements which they have recently undergone, have placed them on higher ground than they ever occupied before, and appear well adapted to promote the design of their establishment, the training up of a respectable and efficient ministry. But in all attempts at improvement, there is danger, without great caution, of their being carried to excess; and the introduction of prizes into those seminaries, a measure it is understood which has of late been much contemplated, affords, in the opinion of the writer, a powerful illustration of this fact. No one can for a moment suspect, that the advocates of this measure are actuated by any other motive, than a laudable desire to cultivate the growth of intellect in

those preparing for the ministry; and thus far, every pious and enlightened mind must unite with them. We cannot too earnestly desire the mental improvement of those on whom the welfare of our churches must, at some future period, in a measure depend. Let them be furnished with every species of useful knowledge, let them acquire clear perceptions of truth, and the ability of presenting it in all its most attractive and impressive forms to the minds of others—but never may they be urged on to these attainments by a kind of stimulus which is unworthy of the object, and must of necessity be dangerous in its operation.

From what is known of the plan upon which education in our theological institutions is now conducted, all additional excitement, of the kind in question, is totally unnecessary. Appeals sufficiently powerful are made to that class of feelings, upon which this new stimulus is designed to operate; and it is wished to see them made less frequently than at present, rather than multiplied. In illustration of this remark, consider the means employed, with the immediate view of fitting the student for pulpit exercises. All the students, it appears, are required in rotation to deliver an essay or a sermon before their tutors and associates. On these occasions, all present are allowed freely to utter their remarks, and the composition read undergoes a general criticism.—Should the production be an unfortunate one, it may easily be conjectured that so large a body of critics will not suffer the author of it to want any stimulus to improvement that can arise from pain and mortification, and should it, on the contrary be successful, the pleasure of having passed the ordeal with credit, will afford him sufficient excitement of a more agreeable kind. In these exercises he has, moreover, all desirable opportunity of comparing himself with others, and by measuring his progress with that made by them under the same advantages, of determining whether or not he has rightly improved them. This is but one, amidst a number of excitements of a like description; others, such as annual examinations, &c. might, were it deemed necessary, be mentioned.

But perhaps it may be urged, (indeed the writer has known it urged,) that the excitements alluded to are inefficient, because they too little partake of the nature of encouragement. Be this as it may, the introduction of prizes is far from being calculated to supply that defect. "For they which run in the race, run all—but one receiveth the prize." It may happen that a man of fine natural endowments, though of habits by no means distinguished by diligence, may carry off the reward—and what is the consequence? That one individual derives encouragement from his success—nay, more—by the time his triumph is proclaimed abroad, by a public recital or more ordinary means, he likewise becomes inflated with vanity. But the ardour of the rest, many of them probably of far more exemplary diligence and greater merit, will be damped, or even extinguished, by disappointment. What other result can be anticipated, when they discover, that whatever assiduity they may employ, another, with much less effort, can outstrip them in the course, and seize that reward which, if bestowed on genuine worth, they only would be entitled to expect? Hence it is evident, that to the most patient and unrelenting industry, unless asso-

ciated with superior talent, the measure in question furnishes little or no encouragement; while genius, for starting up perhaps from slumber into a momentary exercise of its powers, is crowned with honour and pampered with applause. And even if the successful candidate should exemplify the rare combination of superior talent and application, still the only consequence will be, that one will be impelled for an instant onward, while the greater part will be dispirited and driven back. In mere literary establishments, where intellectual excellence constitutes the chief good, where, whether it be of natural endowment, or the result of an extraordinary exercise of perseverance, triumphing over natural difficulties is never made a matter of inquiry or regard—where, provided the work be good, the merit of the workman is deemed of trifling importance, and general welfare is but little thought of, so long as brilliant names adorn their registers—there is nothing so inconsistent in such kinds of stimulus; but the same cannot be said of those places which ought to be regulated by contrary principles, where character should have its proper weight, and the advancement of all in their respective spheres, be equally desired.

If, however, the introduction of prizes could be deemed a measure merely useless, or admitted of no other objection than those already specified, these observations would never have been written. But consequences far more injurious must be anticipated. For no one, of the most distant acquaintance with human nature, will pretend to deny the immense difficulty of awakening emulation without exciting envy, between which the line of demarcation is scarcely discernible; a circumstance that renders an appeal to either, in those preparing for sacred functions, exceedingly dangerous. Nor will this experiment, it is conceived, be followed by its natural consequences, if it does not engender in the minds of those whom it will drag into contention, feelings prejudicial to the growth of piety and mutual good will. Who can help dreading the influence it will have upon them, while living together under the same roof? Were they in a similar situation with the members of an university, where in such "strivings for the mastery," the antagonists may never have been in the least degree acquainted, or may never have even seen each other's faces — where, how much soever the name of the victor may be blazoned, those of the vanquished remain unknown—the measure would be less objectionable; but as they dwell together in one family, meeting around the same table, and living in hourly intercourse, there is room for more serious apprehension. To say that they will be able to suppress the risings of jealousy on such occasions, is, in other language, to call them super-human; and when this feeling is once produced, who shall set limits to its growth? The object of jealousy will be never out of sight—jealousy, in all likelihood, will give birth to envy—from envy will spring dislike; and however these feelings may be smothered, and suffered to operate only within the bosom, yet there they will rankle, prejudicial at once to all peace of mind, and free exercise of brotherly affection. And all union of feeling and sentiment being thus to a great extent interrupted, those materials will be destroyed from which many friendships might be formed, not only interesting to those between whom they subsist, but likely to be of future benefit to

the church. For much as the writer dreads the influence of such competitions, in producing discord among them while dwelling together--much as he fears lest we should be doomed, at no very distant period, to see the family comfort and social feeling, which have hitherto distinguished our academies, exchanged for that cold, distant, worldly, envious spirit, which pervades an university—he is almost equally apprehensive respecting its tendency to diminish their future usefulness. All who have thought on the subject will readily acknowledge, that it is peculiarly desirable that union of feeling should prevail among the several parts of Christian denominations, which, owing to their peculiar views of ecclesiastical government, have no other bond. Without it they can never extensively spread their common sentiments, nor make efforts of any considerable magnitude for the advancement of religion. Frequently, very frequently, have we heard it lamented ("*haud ignota loquor*") that more of the spirit of union does not subsist among those who, in occupying pastoral offices, may be regarded as the representatives of our churches. But if there is now ground for such regret, what are we to expect from our future ministers, if, from the very first, they are taught to look on each other as rivals—if competition is made a part of their theological education, and, in our religious seminaries, those seeds of jealousy are sown, which future contact and opportunities of comparison can only be expected to hasten forward and mature?

By the confession of all who discharge ministerial duties, there is no principle with which they have more frequent occasion or greater difficulty to struggle, than the love of human applause, by which not only their usefulness, but, in some instances, even the safety of their souls is endangered; but if there be any one measure more calculated than another to call such a principle into action, it must surely be the very expedient now in question. "God forbid," said the apostle, "that I should glory, save in the cross of Christ." In this he has left an example, worthy the imitation of all the ministers of Christ. But in the glorying of which he speaks, did he include the prostitution of religious subjects to contentions for the praise of men? Supposing the doctrine of the atonement to be selected as the subject for one of these competitions, none can be so ignorant as not to perceive that this is a modern, and not the apostolic method of glorying in the cross. Instead of such expedients for promoting the improvement of candidates for such important offices, let every attempt be made for impressing their minds with the immense responsibility of their station; let the glory and the doom which respectively await the faithful and the slothful servant be continually kept before them; and never let these exalted motives be thrust out from their minds by the introduction of others altogether worldly and grovelling. Motives arising from a consideration of heavenly things will stimulate to correspondent actions; but if earthly things are held out as worth contending for, we must not be surprised to see them regarded as objects of eager desire and pursuit. When operated on by the former, the mind is under the influence of a steady attraction, drawing it continually onward through those successive stages of improvement which lead to the reward; while the stimulus afford-

ed by the latter is nothing better than the thrust of a poisoned goad, which may give a momentary impulse, but must, at the same time, communicate a rankling soreness and disease. For these reasons, the writer cannot but be earnestly desirous (and he is now expressing by no means a solitary wish) that the introduction of prizes will be a measure never adopted by those who regulate the affairs of our theological institutions.

A Faithful Pastor's Claim to Support.

From the peculiar nature of this subject, it is very seldom introduced into the pulpit, and it is greatly to be feared that many Christians and Christian churches are but imperfectly instructed in this part of their duty. If it be a scriptural precept that churches should support their pastors, delicacy should not prevent ministers from giving that prominence to this part of truth which is given to it in Scripture, and to which its importance fairly entitles it. We feel bound then on the present occasion, fully and candidly to state the doctrine of Scripture on this important subject.

Under the former dispensation the ministers of religion, the priests were amply provided for by the institution of tithes, and were not allowed to be proprietors of land lest the pursuits of agriculture should too much secularize their minds and divert their attention from their appropriate duties and pursuits. In the New Testament the same principle is recognized and adopted. We live, it is true, under an economy far more spiritual and glorious than the Mosaic. The principle is therefore, accommodated in its operation to this difference. The precise sum to be given to this object instead of being fixed as before, is left to the influence of right feeling and principle. We are addressed as wise men, and supposed capable of knowing our individual duty, and it is assumed that love will induce us to perform it. But though the *amount* to be contributed by Christians to this purpose is not specified, the duty of contributing is very plainly and powerfully urged upon them.

To the church at Corinth the apostle says, God hath ordained that they who preach the gospel should live of the gospel. A spirit of great benevolence and liberality prevailed in the primitive churches, and displayed itself even with relation to Christians at a distance, though themselves in deep poverty. It is not then for a moment to be supposed, that they would suffer those excellent men who devoted their time and energies to the promotion of their good, to be destitute of what was necessary to their comfort. The prevalence of this spirit of liberality will account for the little that is said on this subject in the New Testament. Christians understood and practised this part of their duty so well, that the apostles felt it unnecessary to say much to them respecting it. In the church at Corinth circumstances existed that induced the apostle Paul to decline receiving from them any pecuniary supply, and to this church, therefore, more is said enforcing this duty than to any other, lest an unfair advantage should in future be taken of his conduct. They are, however, severely censured for compelling him to act in this manner, while the church at Philippi are highly commended for the uniform kindness they had shewn the apostle. Not that he was anxious on his own account to receive the substantial proofs of

their kindness which they were so ready to afford. He had attained a noble superiority over external things, and his happiness was not materially affected by the circumstances in which he was placed. He had learned to be full and to be hungry, both to abound and to suffer need. Yet though these were his personal feelings, he declared they had well done in that they had communicated with his affliction. It was fruit that abounded to their account, an odour of a sweet smell, a sacrifice acceptable well pleasing to God. But there is another passage, which on this subject possesses peculiar weight. Let the elders that rule well be counted worthy of double honour, especially they who labour in word and doctrine. Our Lord, in detecting and exposing the hypocrisy of the Scribes and Pharisees, proves, that when a son is commanded to honour his parents, he is commanded to support them if necessary. When the same word is here used in reference to elders, does it not then imply that they are to be supported? Nothing can be more easily proved from Scripture than the position for which we contend. But common justice and fairness, as well as Scripture, show that pastors should be supported. Who goeth a warfare at any time at his own charges, who planteth a vineyard and eateth not of the fruit thereof, or who feedeth a flock and eateth not of the milk of the flock? If pastors sow unto their people spiritual things, is it a great thing if these pastors should reap their carnal things? What is given to pastors should not be considered as charity. It is a return for their labour, and it is universally admitted that the labourer is worthy of his hire. If pastors received no salary in apostolic times, why was it a qualification of the bishop that he should not be greedy of filthy lucre? but if they did, then we perceive at once the necessity of having some pledge from their previous character, that they were not influenced by the love of gain in seeking to enter the office of the ministry. If proper persons are chosen, and it is the fault of the churches if this is not the case, they ought, we contend, to be well supported.

Besides, it may be safely asserted that churches that do not support their pastors, are seldom so prosperous among themselves, or so useful to others, as the churches that understand and practise their duty in this particular. For this difference it is not difficult to account. God will put honour on his own plans in preference to those suggested even by Christians. Pastors not deriving their support from their churches, are apt to feel too much independence, and not to make that preparation for the pulpit which would enable them to fill it with respectability. They feel that no one has any right to complain, and this in connection with natural indolence, operates most unfavourably on their pulpit exercises. Giving and receiving important benefits too, will create mutual interest which must have a beneficial influence on both minister and people.

Let churches then study this subject more attentively, and liberally provide for their pastors as a part of Christian duty, and the best consequences cannot but follow.

A—x.

On Revival of Religion.

To the Editor of the Baptist Magazine.

Sir,

While the subject of revival in religion is happily engaging the

attention of all our churches, permit a humble individual to address a few words on the subject through the medium of your magazine.

The low state of religion among us, has been long lamented by all those of whom it may be truly said, "Their conversation is in heaven." The absence of spirituality, and the substitution of other attainments for scriptural knowledge; a too great conformity to the customs and pleasures of the world among the professed disciples of Christ; and the studious concern manifested to avoid the reproach of religion, have almost obliterated the line of distinction between the church and the world. This I apprehend to be the state of things from which the church is now happily in some measure arousing. But what is the revival we are to expect? is it in the church or in the world? Is it a revival of spirituality in the souls of those who are already called by grace, a remembrance from whence we are fallen, or are we half sleepy people to be employed to arouse others without being first ourselves awakened to a sense of our low estate, to a subsequent perception of our high privileges, to the dignity of our birth and character, to the glorious inheritance reserved in heaven for us? Can it be expected that without a real savour and enjoyment of spiritual things, we should become adequate instruments to exhibit to our perishing fellow sinners, the riches, the fulness, the sufficiency of Divine grace? Are we not beginning at the wrong end? "Make the tree good and the fruit shall be good also." When the Lord shall turn again the captivity of Zion, we shall be like them that awake from a dream, we shall be aroused to a participation of the realities of vital godliness, to a life of active faith upon the Son of God; Christ will be exalted in a preached gospel, and the "savour of his name shall be as ointment poured forth," every heart shall rejoice under the manifestations of his love: then they that fear the Lord shall speak often one to another, and our hearts shall burn within us while we experience the fulfilment of the assurance, "Wheresoever two or three of you are met together in my name, there am I in the midst of you." If we have failed of these things, (and do not our public and private meetings, our social interviews, testify against us?) surely it is because the Spirit of the Lord has departed, and we have too much substituted a form of godliness for the power. Let us look to the mote in our own eyes, and begin the work of *revival* at home. Who among us are found sighing and crying before the Lord in secret, wrestling down the blessings of Divine grace upon ourselves and the church. Let us try and realize the former days, in which ministers came down from communion with God, into the assemblies of the saints, and their faces shone with the resplendence of Divine communications; when the people came, each from their retirement, expecting the gracious presence of a covenant God in his own appointed means; when the Holy Ghost was poured out from on high, and the Spirit of grace and supplication pervaded the church; when professing Christians were not ashamed to speak out all their hearts unto their brethren, and ministers spake as they were moved by the Holy Ghost. Surely we have not these things because we ask not. Let us try the Lord herewith, and see if he will not open the windows of heaven and pour us out a blessing, so that there shall not be room enough to con-

tain it; then shall our overflowing hearts pour forth the rich consolations we shall enjoy; sinners shall hear us tell of the preciousness of Christ, and shall "glorify God in us;" while we become "living epistles, read and known of all men." Then shall the word of life eminently become "the power of God unto salvation," and the principles of Divine grace shall be seen acting out in the experience and lives of the saints: sinners shall no more doubt the sincerity of the concern we profess to manifest for their salvation, when our lives shall be thus hid with Christ in God. "We are the salt of the earth, and if the salt have lost its savour wherewith shall it be salted?"

A Baptist.

The Importance of Consistency in Professors of Religion.

Eternity! were this one word to vibrate with its full force on any human spirit, how would that spirit watch, and weep, and pray! And as every thing we think, or say, or do, will assuredly give a colouring to our everlasting destiny, nothing can be deemed trivial which is capable of producing one right or wrong feeling. If then, from only one right or wrong feeling, may issue results of interminable gain or loss, how guarded, how circumspect, how watchful will those persons be who are fully apprized of their real situation! It is a very affecting consideration, remarks the excellent Fuller, that we are so linked together in society, that we almost necessarily communicate our dispositions one to another. We draw and are drawn, in both good and evil. If we go to heaven, we are commonly instrumental in drawing some others along with us; and it is the same if we go to hell. If a sinner, when he has destroyed his own soul, could say, I have injured only myself, his reflections would be very different from what they will be.

The influence of an evil word or action in the way of example, may surpass all calculation. It may occupy the attention of the sinner only for the moment; but being communicated to another, it may take root in him, and bring forth fruit an hundred fold. He also may communicate it to his connections, and they to theirs, and thus it may go on to increase from generation to generation. In this world no competent idea can be formed of those effects; but they will be manifest in the next, and must needs prove a source of bitter reflection. On the other hand we can form no competent ideas at present of the effects of good any more than of evil. What we do of either is merely the kindling of a fire; how far it may burn we cannot tell, and generally our minds are little occupied about it. Who can calculate the effects of a modest testimony borne to truth; of an importunate prayer for its success; of a disinterested act of self-denial, of a willing contribution, of a seasonable reproof, of a wholesome counsel, of even a sigh of pity, or a tear of sympathy? Each or any of these exercises, may be the means in the Lord's hand, of producing that in the bosoms of individuals, which may be communicated to their connections, and from them to theirs to the end of time.

Let those, says an excellent living author, who bear the Christian name, ponder well the important consequences which are associated with the character which they maintain. What solemn words are those, "*Woe to that man by*

whom the offence cometh." In all probability, there is many an individual in the world of despair, who is thus upbraiding his companion in misery. "It was your bad example which brought me here. You were professedly a religious man, and yet you would lie and cheat, and live a licentious life. I therefore concluded, without further trouble, that religion was useless and needless, if not absolutely false. Thus did I encourage myself in sin and unbelief, till death arrested me, and hell received me. It is true, that the inward cause of my arriving at this sad conclusion respecting the gospel, was the ill will I felt towards God and goodness, and things divine. I now see, (though too late,) that such a way of judging was as unreasonable as it was fatal. I now see that I made too much of the faults of professing Christians, and thought too little of their virtues. Still your bad life was the immediate cause of the prejudice with which I viewed the people in the ways of God, and as long as eternity lasts, I shall without ceasing, torment you with the recollection that it was you that brought me here!" Let then the disciples of Christ often reflect on the responsibility of their station, however humble it may be. The mere possibility of your becoming the means of the final ruin of a relation, friend, or neighbour, makes you tremble. Your anxious wish is to save and not to destroy your fellow men. Out of love, then, to your fellow creatures, as well as from love to God and to yourself, avoid all sin. Watch and pray lest ye enter into temptation.

A WATCHMAN.

ORIGINAL LETTER OF THE REV. GEO. WHITFIELD.

To Mrs. Bridget Bethel, in Queen Square, Bath.

London, Feb. 1768.

DEAR MADAM,

AND is another bird flown out of this earthly nest?—I trust into Abraham's bosom—the remaining one, I suppose, likewise upon the wing, and singing every day, Come Lord Jesus, come quickly. Yet a little while, dear madam, and He that cometh will come and will not tarry. Glorious prospect! No more sickness then. I have been dethroned by a violent hoarseness and cold for near six weeks. To-morrow I hope to creep up again. But these decayed tabernacles are so soon out of repair, that I long to be clothed upon with my house which is from heaven.

I suppose good Mrs. Brown is in the same circumstances. Worthy Lady Huntingdon holds up a little, but joins in saying we groan in these tabernacles being burdened. Blessed be God, the day of complete redemption draweth nigh. Your old servant informed me of your dear sister's dissolution. He is lodged at our clerk's house, near the chapel. May he be daily admitted into the holy of holies. That you, dear madam, may pass from glory to glory is the hearty prayer of,

Dear Madam,

Your sympathizing willing Servant in our Glorious Head,

G. W.

P.S. Most cordial respects await Mrs. Brown, the bowels of many are refreshed by her bounty. Lord Jesus remember her for good in that day.

POETRY.

BELSHAZZAR'S FEAST.

What hand is this that, half reveal'd,
And half in shadowy folds conceal'd,
Passeth the palace wall along,
Portentous, o'er the festal throng?
'Tis gone, and lo! a line appears
Of dark mysterious characters.
A spell, as strong and deep as Death,
Chains the mute tongue and holds the breath;
No more in long and loud acclaim
The demon idol's shouted name
Is heard in oft repeated call,
Loud as the mountain torrent's fall;
No more in clarion's martial blast,
Defiance to the foe is cast;
No more the sweet lute breathes its sigh
Of soft voluptuous melody;
Untasted glows the rosy flood,
The off'ring of the idol god,
The sacred vessels all remain
Untouched by hand or lip profane.
But hark! a voice the silence breaks—
'Tis he—the trembling monarch speaks;
He calls his sages to divine
The import of the mystic line:
A scene so dread may well impart
A tremor to thy conscious heart.
Can memory's faded eye detect
No spot in Life's long retrospect,
Where thou hast bade an altar rise
To this world's dunghill deities,
And there hast seen with tearless eye
Ambition's quiv'ring victims lie?
To ermined pride and sceptred Power,
The pageants of the passing hour,
Hast pour'd the fragrant incense cloud,
And low an abject suppliant bow'd?
Hast knelt at pleasure's flowery shrine
And call'd the phantom goddess thine;
To all address'd thine impious prayer,
And raised a dark Pantheon there
Of gods unnumber'd and unknown;
The God of Heaven forgot alone,
Or, what is infinitely worse,
And branded with the blackest curse,
His brightest glories turn'd to shame
And cast dishonour on his name;
His Spirit's gentle power withstood,
And trampled on a Saviour's blood.
That hand, that spectre hand that wrote,
In lines no hell-breath'd cloud could blot,
The proud Chaldean's sudden doom,
And hurl'd him to a midnight tomb;
Has written—Fate's dread book receives
On its imperishable leaves,
A destiny thy soul must bear
Of heavier wrath, with darker fear;
A transcript of that fearful page,
That asks no aid of Hebrew sage
To tell its import, is imprest
On the dark tablet of thy breast;
But ere with ready hand, Despair
Fix her eternal signet there,
May Hope, fair seraph, point to one
Unknown in heathen Babylon—
To Beth'lem, Calv'ry, to Heaven—
And say, believe and be forgiven.

LONGING TO BE AT HOME.

O land of rest, for thee I sigh:
When will the moment come,
When I shall lay my armour by
And dwell in peace at home?

On earth no tranquil joys I know,
No peaceful sheltering dome;
This world's a wilderness of woe,
This world is not my home.

To Jesus Christ I sought for rest,
He bade me cease to roam,
And fly for succour to his breast,
And he'd conduct me home.

I would at once have quit the field
Where foes with fury foam,
But ah, my passport was not seal'd,
I could not yet go home.

When by affliction sharply tried
I view the gaping tomb,
Although I dread death's chilling tide,
Yet still I sigh for home.

Weary of wandering round and round
This vale of sin and gloom,
I long to quit th' unhallow'd ground
And dwell with Christ at home.

How long, dear Lord, wilt thou delay,
When will thy chariot come,
And fetch my waiting soul away
To heaven, my destined home?

Bow. G. M.

REVIEW.

Illustrations of Prophecy; in the course of which many Predictions of Scripture are elucidated; together with numerous Extracts from the Works of preceding Interpreters. Also, new Illustrations of Prophecy, in five Dissertations on an Infidel Power; the Abyss, or Bottomless Pit; the Symbolic Dragon; a Millennium; and the coming of Christ. To which is appended, a Sermon on the Kingdom of Christ. Two volumes. Price One Guinea. Richard Baynes; Holdsworth and Ball.

THAT a great part of Scripture prophecy has been verified in historical facts, will be, we suppose, universally granted. That a great part remains yet unfulfilled, is equally unquestionable. And the world is growing old! Six days, each of a thousand years, have nearly passed away, and the seventh is the sabbath of the Lord our God, the long expected millennium of peace and joy, of victory and triumph. Wonderously diversified have been the times that have gone over us, since we ourselves have been in existence; and, as the end draws nigh, great events are fast crowding upon us, for the time that remains is short. Soon the mighty angel, standing upon earth and sea, will swear by Him that liveth for ever and ever, that "time shall be no longer."

It cannot be surprising, therefore, that the eyes of many should be turned towards the lamp that shineth in a dark place—the sure word of prophecy. Nor would we add a word to discourage the humble inquirer into the mysteries of the Apocalypse itself; for "blessed is he that readeth, and they that hear the words of this prophecy;" and the same book shews that the temple of God will be opened in heaven, and the ark of his testament will be seen in his temple. (See Rev. xi. 19.) We are aware, at the same time, that nothing is more impious, absurd, or dangerous, than the unhallowed speculations that issue from the distempered fancies of men who would be wise above what is written. Nothing is more injurious to themselves, nor more adapted to throw discredit upon revelation itself, which it exposes to the scoffing and the scorn of unbelievers of every class.

The Illustrations were written many years ago, by the Rev. J. L. Towers, son of Dr. Towers, and formerly Librarian at Red-Cross street. They were tinged with the political enthusiasm of that period (1796), and to such a degree, that it was thought the author would be in danger, if the work went into the usual channels of a regular publication. His reading and labour of transcribing must have been immense. We cordially recommend his work, as containing extracts from the most respectable writers of this and other countries; with many sensible and spirited observations, quite his own. Some of the principal writers he has laid under contribution are Joseph Mede, Vitringa, Goodwin, More, Owen, Cressener, Jurieu, Brenius, Chandler, Sir I. Newton, Lowth, Fleming, Bengelius, Daubuz, Whitby, Gill, Lowman, Bishop Newton, and Bishop Hurd.

The following extract from vol. ii. p. 206. will give the reader Mr. Towers' view of a subject which at present engages much attention.

"Before I select from those passages of Scripture which point out the certain arrival of a permanent period of happiness on earth, it will be proper to explain what my ideas of a millennium are; for I am aware that against the more common representation of it, strong prejudices have with justice been entertained. By the disorderly imagination of some visionaries, it has been painted as a state of things altogether wild and irrational; and even many of a sober turn, and a cultivated judgment, have annexed to it much of the marvellous and improbable. By the Millennium, I mean a period of great length, eminently distinguished for the spread of knowledge and of genuine Christianity, in consequence of which good government will universally be established, virtue will not only be generally esteemed, but practised, and human happi-

ness will be carried to an unexampled height.

"The literal construction of texts is, I apprehend, the grand source of error on this subject. Strange is the length to which this mode of explanation has been carried by very sensible writers, who, upon this topic, appear to have altogether forgotten, that the prophetic Scriptures are conspicuously characterized by highly figurative language. The same men who uniformly acknowledge all the former part of the Apocalypse to be written in a symbolic style, when they come to the three last chapters, appear all at once to change their method of explication, and in a great degree interpret it according to the letter. Many of the ancient fathers, from carrying this to its full extent, brought discredit not only on themselves, but on the book of revelation itself. The too literal expounding of passages has, says Dr. Jortin, 'produced strange and precarious notions amongst ancient and modern Christians concerning the millennium. Thus it has been supposed that Christ shall come and reign personally on earth a thousand years, that the old Christian martyrs shall rise again to reign with him, that the Jews shall have a temple rebuilt, and a temple service renewed.'" *

The Dissertations are from the pen of Mr. William Vint, the respectable theological tutor of Airedale College. They are learned, ingenious, well written—all breathing a high-spirited regard to the cause of civil and religious freedom. If they contain some things of "doubtful disputation," we need not hesitate to say they are worthy of being well considered throughout.

As to the Millennium, Mr. Vint thinks that "the blessedness of this state will experience no interruption, either from men or devils, mortals or immortals, and that its duration will not be circumscribed by any commonly supposed boundary of a thousand years; but that it will extend to an undefined period, that, according to the language of prophecy, it will be 'for ever, even for ever and ever.'" Dan. vii. 18. And at the commencement of this Dissertation, having specified some articles which he believes in common with the generality of Christians, he goes on to say—

"But I believe further, that the period in which the diffusion of knowledge and holiness, and happiness, shall transform the earth into a paradise, will not be limited to a thousand years. I have never been able to persuade myself that the blessedness of the latter days shall be of such short continuance. I cannot believe, that after gospel truth has prevailed, and shed its holy and benign influences over mankind for a thousand years, the time will then come when the genuine servants of Christ will be reduced to a small number, a little flock, a diminutive camp. I cannot believe that then the vast population of the globe shall be suffered to fall again under the infernal government of destructive passions, and follow the dictates of the prince of the power of the air, the spirit that worketh in the children of disobedience. After the evils which have afflicted this world, and converted it into a dreadful pest-house, shall be swept away, I cannot believe that they will be allowed to recover their former range, that they may commit their ravages again. I cannot believe, that violence and impiety, oppression and slaughter, will any more have permission to involve the human race in widely extended scenes of guilt, calamity and woe." p. 370, 331.

Forty-five Lectures on our Lord's Sermon on the Mount. By J. E. Good, *Minister of Endless Street Chapel, Salisbury.*

Since the volume of inspiration was given to be the guide of human thought and deportment, no argument is needed to prove that faithful explanations of the divine writings are of pre-eminent value.

It is, indeed, necessary that man should know how to defend himself from the evils by which he is surrounded in his present state of existence, and how to secure and perpetuate whatever will afford him real felicity: hence instructions which tend to promote these objects, cannot be of trivial importance, and we are always gratified at the sight of a new and efficient treatise on the arts and sciences.

But we are all unholy and immortal; we know there is an eternal temple into which, as sinners, we cannot enter; and an everlasting prison in which we are doomed to suffer. No human labours, therefore, can be of equal worth with those that propose the instruction and

* Rem. on Eccl. Hist. vol. ii. p. 424.

purification of fallen beings, that they may escape the displeasure of God, and live for ever in his presence. Faithful history, philosophical disquisitions, and moral lectures, may prepare man for frail connexions and a fading world; and works of taste and imagination may refine and delight him in his journey to the grave: but how utterly vain is all this, if compared for one moment with that direction in the path to heaven; and that preparation for its duties and delights which are afforded by luminous and holy expositions of the book of God? Authors of the former class cultivate a garden, the fences of which are soon to be demolished, and the plants and trees of which are before long to be for ever rooted up: while those of the latter kind are working to improve a paradise that will never fade away.

The book now before us deserves a place among those of the greatest worth. It contains forty-five lectures on the sermon which Jesus delivered on a mountain of Judæa to a large congregation—a sermon which the theology of some teachers contradicts, and the religion of multitudes makes unnecessary: but the doctrines and precepts of which we must all credit and obey, or eternally perish.

These lectures are very perspicuous, resembling windows of clear, rather than painted glass; they are of very convenient length, and much like a pious and benevolent companion, who if he travels with you but a short way, gives you much and good information; their sentiments are purely evangelical, their tendency is holy, and their spirit is affectionate and devout.

Those families that are wise and pious enough to attend the public worship of God in the sanctuary, in the morning and afternoon of the Sabbath, and to assemble in the evening for more private adoration in their own houses, will find these discourses very well fitted to be read on such occasions. They are, indeed, under that blessing, without which nothing can prosper, much adapted to benefit persons of every age and class, since they clearly explain and earnestly recommend subjects in which all are concerned, and in the neglect of which none can be either innocent or happy.

The truth of what we have now advanced will not be denied by any one who reads this volume, and who wishes to be of humble mind, in possession of a penitential heart, and who desires a "meek and quiet spirit:" nor will he who hungers and thirsts "after righteousness," who covets their usefulness who "are the salt of the earth and the light of the world;" and who values secret and accepted prayer, deem us extravagant in the estimate now given of lectures on the topics that have been adverted to, and which embrace many others of similar kind. And with reference to the talent displayed by Mr. Good, we have no expectation that any wise and pious person will ever be found who will dispute his ability to write well, in every important sense of that word, who could compose the following passage, which we take from the commencement of the volume we wish now to recommend.

Addressing the people of his charge, the author says:—

"Have no unnecessary association with men of irreligious habits; guard against all vain and foolish conversation; be punctual in your engagements, both secular and religious; forsake not the assembling of yourselves together in the sanctuary, as the manner of some is; let your attendance on the ministry of the word be steady, serious, and as often as possible, both on the Sabbath, and at other times; erect an altar to God in all your families, and bow before it daily; support the cause of religion, both at home and abroad, cheerfully, liberally, to the utmost of your means, and from love to Him, 'who gave himself for you;' study each other's welfare, and endeavour to promote it; uphold the hands of your minister, and aim at promoting his usefulness by holy example, fraternal intercourse, enlightened and prudent zeal, fervent prayer, and Christian love; and finally, strive to preserve the flame of personal religion bright and vigorous in your own souls, for this will be the most effectual method of demonstrating to the world, that the gospel of Christ is a 'doctrine according to godliness.'"

Herodotus, translated from the Greek, for the use of general Readers; with short explanatory Notes, by Isaac Taylor. Price 16s.

The Process of Historical Proof Exemplified and Explained, with Observations on the peculiar Points of the Christian Evidence. By Isaac Taylor. Price 9s. Holdsworth and Ball.

It is proverbially said, that the water is sweetest at the fountain. Many, however, must be content with the stream, which always savours more or less of the soil through which it flows. Classical readers will always go to the Greek original, which has been in the highest repute for more than two thousand years. Many mere English readers have recourse to those compilations of ancient history, which in some form of abridgement abound in most of the European languages. But there are thousands, and tens of thousands, who have been rising up to maturity since the commencement of the present century, whom no compendium or epitome will satisfy; and therefore we expect that translations of the most valuable ancient writers will be multiplied. We are becoming a nation of readers. Many too are learning to read Greek without taking the Latin for an interpreter, and to them this large, neat, and interesting volume will be highly welcome.

Herodotus is usually styled "the father of history." After visiting many countries, examining documents, and conversing with the learned, he began to compose his immortal work, according to Prideaux, "about the time that Nehemiah ended his twelve years' government at Jerusalem." He "brings down the history of Greece (says Mr. Taylor) to the end of the year 479, before the Christian era, when the Persians were compelled to abandon their long-cherished hope of crushing liberty in its birth-place." Each of the nine books is inscribed with the name of one of the nine muses. There are, it is true, some fables intermingled, which are generally stated to be such; and the historian was sometimes imposed on by the priests; but the substance of his work is authentic, and Mr. Taylor assures us, that "hardly a traveller returns from Greece or from Asia, without bringing some notices which serve to establish or explain our author's assertions; so that the declaration of Boerhaave is even more proper in our own times than it was in his, that 'hodiernæ observationes probant fere omnia magni viri dicta.'"

Mr. Taylor, by his learning, taste, and diligence, was well qualified for his task. In the few passages we have inspected and compared with the original, we find that the translation is neither on the one hand servilely literal, nor, on the other, loosely paraphrastic; but formed with a just regard to the idioms of the two languages, by the hand of one who is a considerable master in both. We are indebted to him for a very sensible preface, and for a neat epitome of the nine books, with a chronological table. The work is also embellished with maps of the Persian empire, and of Greece.

The other work mentioned at the head of this article deserves a far more extended notice than our limits will allow us to give.

Mr. Taylor exhibits a very entertaining account of Herodotus, and of his oppugners in different ages, and enters into an ingenious argument "from the genuineness to the authenticity of the history," which contains a fine treat for all the lovers of ancient literature.

But we are still far more interested in the four chapters containing "Specimens of historical inferences, gathered from the apostolical epistles;" and the last chapter, which is entitled "Hints towards an analysis of the Christian evidences." Many admirable remarks are scattered through these pages that cannot fail to remind the theological reader of Paley's Horæ Paulinæ. Not that we intend to insinuate that he is a plagiary, on the contrary, we mean to say, that like the great writer just named, his thoughts are new and curious, the vigorous offspring of his own mind, and well fitted to generate new thoughts in the minds of his readers.

We extract a few lines, to shew Mr. Taylor's manner of giving a modern

dress to the phraseology of Paul, in his first epistle to the Corinthians, ch. xii.

"Now all these endowments are effected, in those who receive them, by the very same spirit, apportioning each to each at his pleasure. And in like manner as the human body, though consisting of many members, is still one; so is it in a society of Christians. For whether we be Jews or Greeks, slaves or free persons, we all become by baptism, as it were, one body, and all imbibe the same spirit. And as in the human body each member has need of the others, the eye of the ear, and the hand of the foot, so in our societies there is a real dependence of each upon all, and of all upon each; there ought therefore to be a sympathy and union throughout the community. For you are, if I may so speak, the body of Christ, each one being but a member or organ of the whole."

Indeed, such is our opinion of Mr. Taylor's skill and power in the use of language, that we should be happy to see from his pen a paraphrase on all the apostolical epistles.

Two or three little matters we submit to this esteemed writer, who, we hope, will live to see many successive editions of these publications.

Page 164. We think the apostle intended to speak of those who gave the call—not of those who were called.

Page 214. Paul would never say his crown was "well-earned." He will always regard it as a reward of grace—not of debt.

The words *fortuity, impartation, oppugnant,* are not authorized. Whether Mr. Taylor himself be an authority sufficient to give them currency, time will shew.

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1. *The Pastor's Tomb: a Sermon occasioned by the death of the Rev. Matthew Wilks; addressed to the congregation of Tottenham Court Chapel, London, on Sunday morning, February* 8, 1829. By GEORGE COLLISON, *Minister of Marsh Street Chapel, Walthamstow, and Tutor of the Theological Seminary, Hackney.* pp. 50. Price 1s. Westley and Davis.

2. *A Voice from the Tomb: a Sermon occasioned by the death of the Rev. Matthew Wilks, delivered at the Tabernacle on Sunday the 8th of February,* 1829. By ANDREW REED. pp. 47. Price 1s. Westley and Davis.

OF the respectable ministers whose productions are before us we need say nothing. They are too well known and too highly esteemed to be indebted for commendation to the present opportunity. In relation to them, therefore, we shall only further remark, that their distinguished reputation as able ministers, will sustain no loss by their elaborate sermons occasioned by the departure of their venerable friend.

These discourses, whether regarded as impressive appeals to the surviving, or as biographical sketches presenting accurate delineations of the deceased, cannot fail to prove peculiarly interesting, and must before this time, we have no doubt, have been very extensively read: for who does not wish to possess all the information that can be obtained concerning the Rev. Matthew Wilks, who cannot be altogether unknown in any quarter of the globe, and whose protracted life, almost incessantly occupied as it has been in the glorious undertaking of making known, by every method of disclosure, and to the utmost possible extent, the evangelical principles and moral influence of divine truth, has given to his name and character a perpetuity and elevation of which they can never be deprived—"the righteous shall be had in everlasting remembrance."

The text chosen by Mr. Collison is Heb. xiii. 7, 8. "My first duty," he says, "will be to consider the import of the text; my second its application to you my brethren, on the death of our departed friend." In explaining the passage he remarks, "The first point is an appeal to your memory;" the next appeal is to their *consideration.* He then exhorts them to "follow the faith once delivered to the saints, because it leads us to Jesus Christ, the same yesterday, to day, and for ever." In applying the subject to the deceased, the respected preacher says, "In presenting him to your remembrance, I shall consider him first in relation to the age in which he lived; secondly, in his character as your

pastor; and thirdly, in the end of his conversation." All these points are touched with the hand of a master, conveying much important instruction to the living, and recording of the departed that which is justly entitled to be remembered and imitated to the glory of God.

Mr. Reed's text is, "He being dead, yet speaketh." He considers the dispensation as addressing us generally, "as men," on "our mortality;" and, "as sinners," on "the importance and value of religion;" and especially the *congregation* to whom the deceased had so long ministered. Our readers will find in this discourse many passages which are brilliant, impressive, and edifying; from which, as well as from the preceding, but that we have so many other articles soliciting our speedy attention, we should be glad largely to transcribe. Mr. Collison says—

"Mr. Wilks's mind was of no common order; if casual intercourse occasioned the remark, 'this is an extraordinary man,' long acquaintance would not diminish the impression.

"Of his mind, the inventive powers were not so peculiar; sagacity was its leading feature. Hence in debate, he would seldom originate any thing; but, listening to every body, render every thing said, tributary to his own mind. His knowledge of man, not as pictured in books, but as read in actual life, was accurate, profound, and extensive: he made every man sit to his pencil. His observations on character were often original, generally true: this knowledge of men made him wary in giving his confidence, but when he did confide, his confidence was firm and generous: that there are those who were capable of deceiving him, is not to be doubted.

"The integrity of his mind was never questioned by those who knew him. He was a faithful man above many. His integrity might sometimes appear stern, yet, if it was less fascinating in its aspect, it was firm in its material.

"His broad brow, his shrewd and penetrating eye, his vigilant aspect, and the grating tone of his voice, might lead an observer to think he was rather an object of fear than of love, but intimate acquaintance would induce you both to esteem and love him.

"He possessed a kind heart—let but the widow, the orphan, the afflicted, the poor, or the child of misery, be presented to him, and you would see the spontaneous flow, and sometimes the gush of Christian kindness. His was not the sentimentalism that can whine and weep, but never act. He would put forth every power to accomplish a good object, and what he could not effectuate from his own resources, he would obtain from others. He has been known in a single morning, to collect two hundred pounds for an object of distress. His recommendation was always a passport; you paused if you saw it not; if he had led the way you followed. The influence of his name reached beyond your circle; instances have been known in which His Majesty's ministers have acted upon his testimony, after they had ascertained that it was authentic.

"He was a truly independent and disinterested man. Mr. Wilks never sought to elevate himself by little things. He was too independent to be vain. Neat, and plain, and orderly, and economical in all his arrangements, he had no taste beyond the convenient and the useful, he smiled at the rest as the toys of little minds.

"Intercourse with the wealthy never enriched him nor his family. The poorest man of your congregation could obtain his influence, if worthy of it; the richest man in the city, without that, could not have bought it." pp. 31—33.

Sermons on Baptism. By the late Rev. JAMES DORE, A.M. *With a Preface and Notes, by* WILLIAM NEWMAN, D.D. Second edition. pp. 48. Palmer, Paternoster-row. Price 1s. 6d.

THESE are sermons of no ordinary interest, and to most of our readers must have the attraction of novelty, as very few of them probably have seen the first edition. They are clear, cogent, and comprehensive. The facts essential to a correct view of the subject are collected and stated with a perspicuity rarely attained, the authorities are decisive, the arguments are convincing, and the answers to objections are completely triumphant.

Dr. Newman is justly entitled to our most cordial thanks for this valuable reprint, and his accompanying prefatory remarks and occasional notes. It may, we think, be doubted, whether there be another publication extant of the same convenient size, so thoroughly adapted to demolish the entire system of pædobaptism, which, from its embryo exist-

ence in the third century, to its full grown deformity in the recent ravings of "ten homilies," has unhappily disturbed and defiled the Christian church. Most truly does the respected Editor say,

"How sad is our condition, even in the 19th century, more than a quarter of which has already run out, challenged, as we now are, to prove that baptism is a divine ordinance of perpetual obligation; that none but believers in Christ are personally and legally interested in it; that the mode of administration, by the total immersion of the body in water, must not be altered; and that to be born of water, in addition to being born of the Spirit, is necessary to a man's entering into the kingdom of God on earth, that is, the visible Christian church. No one of these articles was a matter of controversy during the two first centuries, for as Cercellæus and others have conceded, pædobaptism was all that time unknown to the Christian world."

The text of the first of these discourses is, "What saith the Scripture?" On this divine authority the preacher proceeds to shew, that "baptism is not a *moral*, but a positive duty;" that "baptism is an institution, not of *Moses*, but of Christ;" that "baptism is not confined to one *sex*, to one *people*, or to one *period*;" that "baptism is properly administered by *immersion*, and ONLY by *immersion*;" and that "baptism is to be administered to those ONLY *who profess repentance towards God, and faith in our Lord Jesus Christ.*" This most able sermon is concluded by a refutation of the principal arguments urged in favour of infant baptism.

The remaining discourse has for its text, "As certain also of your *own poets* have said;" and is throughout an *argumentum ad hominem*. Such deponents are introduced to give evidence in this cause, whose testimony cannot be suspected, and will not be easily shaken. Their depositions are taken in relation to the *mode* and the *subjects of baptism*. As to the former, these deponents do very clearly and fully state, that the term baptize, the places where, the manner in which the institute was originally administered, and the scriptural allusions to the ordinance, decidedly establish the mode of baptism to be *immersion*. As to the latter, they declare that "faith is required by the law of the institution;" that "the apostles adhered to the directions they had received from their divine Master," that "the New Testament, which is the only guide of our faith, and the only rule of our conduct, contains neither precept nor example for infant baptism; that "the earliest Christian churches afford no example of infant baptism;" that "the arguments which are employed by some pædobaptists, in favour of their practice, are refuted by others of their fraternity;" that "what pædobaptists say respecting the import of baptism, accords not with the baptism of infants;" that "the pædobaptist mode of making disciples is novel, and contrary to the accounts which they themselves give of the plan pursued and recommended by our Lord Jesus Christ, and his divinely-inspired apostles;" and that "we sometimes see, that when pædobaptists answer certain objections of deistical writers, they do in effect relinquish their own cause." And finally, these competent and unexceptionable witnesses do maintain, that as to the "question of FACT," their practice is a departure from the original institution; and as to the question of RIGHT, there is no divine authority for the deviation.

The statements in these elaborate sermons, we believe, have never been answered, and we think never will be. Such of our readers as do not possess them, will do well not only to obtain them for their own perusal, but to recommend them also to the serious attention of all persons with whom they may be acquainted.

Letters on Education, addressed to a Friend, under the signature of "Philomathes;" revised, corrected, and enlarged. By the Rev. JOSEPH DEAR. 12mo. pp. 212. Price 5s. 6d. boards. Bath: Wood.

THIS neat and interesting volume, the production of one, who for many years has ranked as one of our Ministers, is

dedicated to the Marquis of Lansdowne, and is well worthy the consideration of all who feel interested in the great subject on which it treats. It may be very confidently recommended to parents, to impress their minds with the importance of educating their children; young persons should read it, not only to learn the value of information, but that they may be directed to the studies most congenial to their intellectual constitution; and all may profit by the serious and sensible remarks with which it abounds.

The volume is composed of forty letters, the four first of which are on the necessity of education; the fifth shews that mere Literature is insufficient to form the character of Man; the sixth is on Early Instruction; the seventh on the communication of Instruction by Parents and Masters; the eighth, Proper seasons of Instruction; the ninth, tenth, and eleventh, on the improvement of the Understanding by the Languages and Science; twelfth, thirteenth, fourteenth, and fifteenth, on History; sixteenth, Geography; seventeenth, Chronology; eighteenth, Astronomy; nineteenth and twentieth, Natural History; twenty-first, Vegetables; twenty-second, Minerals; twenty-third, Chemistry; twenty-fourth and twenty-fifth, Mechanics; twenty-sixth, Pneumatics; twenty-seventh, Music; twenty-eighth, Drawing; twenty-ninth, Poetry; thirtieth, Eloquence; thirty-first, on the Improvement of the taste by Reading; thirty-second, Ditto, by attention to the best Speakers; thirty-third, Ditto, by Conversation; thirty-fourth, Ditto, by Composition; thirty-fifth, Criticism; thirty-sixth, Moral Culture neglected; thirty-seventh, the proper method of conveying moral and religious instruction; thirty-eighth, Discipline; thirty-ninth, on the evils resulting from neglected education; fortieth, address to Parents and Teachers.

It is not the design of the author to write a treatise upon any one of the branches of knowledge to which he has adverted, but merely to point out to his youthful readers the variety of subjects which may profitably engage their attention. In this design we think he has admirably succeeded. We hope, however, in the event of a second edition he will alter a passage in page 20 near the bottom, and print the name of a London publisher in the title page.

A Persuasive to Religious Decision, in a short Sketch and Improvement of the Character and last Days of Mr. Thomas Woodhams, of Hailsham. By the Rev. William Davies. 12mo. pp. 64. Wightman and Cramp.

The general excellency of character to which the subject of this memoir was entitled, it appears, was deteriorated by the want of "religious decision. This disposition led him to procrastinate as to obeying what he considered his Lord's will in regard to baptism, and this sin of omission he affectingly deplored upon his death bed.

Mr. Davies has made some good remarks on the impropriety of such a hesitating spirit in matters of religion, and by a faithful appeal to his readers, has attempted to counteract such a cause for death-bed lamentation in pious survivors. We hope his well-intentioned little work will be rendered an extensive blessing to many who, we doubt not, will need it in the neighbourhood where Mr. Woodhams was known and respected.

That it may have more than a local circulation, we insert the following notice:—"Any profits arising from this publication, will be applied towards the expence incurred by a recent enlargement of the chapel at Hailsham."

Hymns, chiefly on the Parables of Christ. By David Everard Ford.

These compositions are perspicuous, and contain none but useful sentiments. If they should not be found very interesting to persons of cultivation, who are extensively informed, they are very suitable for children and the pious poor.

NEW PUBLICATIONS.

1. *Intolerance deprecated; a Lecture delivered in Zion Chapel, Frome, on Thursday, 12th March*, 1829. *By Rev. S. Curwen.* 8vo. Price 1s.

2. *Letters to a Friend; intended to relieve the Difficulties of an anxious Inquirer under serious Impressions on the Subjects of Conversion and Salvation. By the late Rev. Thomas Charlton Henry, D.D. of Charleston, South Carolina. Revised and corrected, with Memoirs of the Author and other Prefatory Matter. By John Pye Smith, D.D. and the Rev. Thomas Lewis.* 12mo. Price 5s. 6d.

3. *An Address to the Protestants of the United Kingdom of every Denomination; and to those Roman Catholics whose Religious Opinions do not wholly overcome a just regard for the free Constitution of the British Government, for the Independence of their Country, and for that Harmony which they ought to wish should prevail between them and their Fellow-subjects of every Religious Persuasion under one Government. By Lord Redesdale.* Price 1s. 6d.

4. *Home Missionary Register, Tract Repository and Teacher's Magazine, No. 15.* Price 3d. Wightman and Cramp. This is an interesting publication by our General Baptist Brethren at Loughborough.

5. *A Second Volume of Sermons, chiefly Practical. By the Rev. Edward Bather, M.A. Archdeacon of Salop, in the Diocese of Lichfield and Coventry; and Vicar of Meole Brace, Salop.* 8vo. Price 12s.

The Second Edition of Vol. I. 8vo. Price 12s. *is just published.*

6. *Ralph Gemmell, a tale for Youth. By the Rev. R. Pollok, author of "The Course of Time," with an Elegant Engraving, and Life of the author,* 3d edit. 18mo. Price 2s. 6d. bds.

7. *The Persecuted Family, a Narrative of the Sufferings endured by the Presbyterians in Scotland, during the reign of Charles II. By the Rev. R. Pollok, author of "The Course of Time," with an elegant and appropriate Engraving, and Life of the author.* 3d edit. 18mo. Price 2s. 6d. bds.

8. *Jesus, the Messiah; or the Old Testament Prophecies fulfilled in the New Testament Scriptures. By A Lady.* 12mo. pp. 264. Price 5s. 6d. boards, cloth back. London: Seeley. 1828. This elegantly printed volume does honour to the lady by whom it was written. We might in a few instances, a little differ from her in reference to the application of some of the prophecies which furnish the matter for her seventy-one chapters, which would more properly have been termed *Meditations*, but we admire the piety and correct sentiments which pervade the work, and would recommend it in preference to all the novels, even the *religious* ones, which are too often found on the tables of our female friends. The volume is dedicated to the Bishop of Winchester, and its profits are to be applied to charitable purposes.

9. *The Christian Workman's Expostulation with his Companions in Labour, on the essential importance of Religion. An Address to the Operative Classes, delivered in the General Baptist Chapel, Lombard Street, Birmingham, Sept. 7, 1828. By John Jones.* 8vo. pp. 30. Price 1s. sewed; or 6d. on common paper. Loughborough: Winks. London: Wightman and Cramp. We have read this sermon, founded on Matt. xvi. 26. with great pleasure. It is a warm-hearted, simple, and scriptural address on the most important subject;—those which associate themselves with eternity. We very cordially wish it an extensive sale.

10. *An Illustrious Example of Female Piety, in the Life and Experience of Miss Anthony, of Rhode Island: recommended to the attention of the Females of Great Britain, by the late Dr. Ryland, and Rev. Andrew Fuller.* A cheap and improved edition, price two shillings and sixpence in 12mo. canvas backs. Edited by J. W. Morris, and sold by Wightman and Cramp.

11. *The Case of the Baptist Church Meeting in Somerset Street, Bath, heard on a motion for an Injunction before his Honor the Vice Chancellor, 16th March*, 1829. Price 2s.

12. *A Mother in Israel; or a Sketch of the Character of the late Mrs. Greville Ewing, Glasgow. By Ebenezer Miller, A.M.* 18mo. Price 8d.

In the Press, &c.

Memoir of Mrs. Ann Judson, wife of the Rev. Adoniram Judson, Missionary to Burmah: including an account of the commencement and progress of the American Baptist Mission in that Empire. By James D. Knowles, pastor of the second Baptist Church in Boston, Massachusetts.

OBITUARY.

REV. J. C. WARD.

This token of respect, due to the memory of the young minister whose early death it records, would have appeared in the pages of the Baptist Magazine much earlier, had it not been for circumstances over which the writer had no control.

John Charles Ward was born in London about the year 1800, of parents who gave decided evidence of their repentance towards God, and their faith in the Lord Jesus Christ. It is an unspeakable privilege to have such parents; many sons have had to bless God for pious mothers and affectionate fathers, who have, with tender and anxious concern for their everlasting welfare, directed their thoughts to redeeming love.

Mr. Ward lost his dear father when he was at a very tender age, but not before his own mind was impressed with a sense of his danger as a sinner, nor before the kind parent had the satisfaction of hearing his son inquire after the way of salvation.

The following circumstances, related by himself at the first church meeting at Soham after his ordination, will shew how he was secretly, silently, and effectually brought to the knowledge of that religion, which so remarkably supported him in the prospect of death. The friend from whom I received this was present at the church meeting when it was related, and it is given here in his own words as nearly as possible.

He began by saying, "My dear Christian friends, if it is agreeable, and will afford you any pleasure, I will relate to you some of the steps by which a kind Providence hath led me. I was born of pious parents, who were very tender over their children, the short time they were continued with them in this vale of tears, and who are now, I hope, in that world where sin and sorrow never come. My dear parents were both connected with the society of united brethren, or Moravians. An impression relating to the awful condition of the lost was made upon my young and tender mind at the early age of six years. I was sitting in my father's parlour one morning before breakfast, I took up the New Testament, and read the parable of the rich man and Lazarus. My mind was deeply affected with it, so that it brought tears to my eyes. My dear father coming in at the moment, and beholding me in tears, very anxiously and tenderly inquired the reason. I told him what I had been reading, and said with a full heart I felt my mind affected. With the affection of a fond parent he took me upon his knee, and said, in the following words, so far as I can recollect, 'All those who love the Lord Jesus Christ in sincerity and truth, shall not go into punishment.' This in some measure relieved my mind at the time, but the description given in the parable, of the awful torment of the rich man, would often recur to me, though at times it wore off.

"Soon after this my dear father died, and left an affectionate widow and four dear children to lament his loss. I was the second child, and being now about seven years of age, through the interest of some kind friends I was placed in the Blue-coat School, where I continued till I was fourteen years old. During the latter part of my time at school, I was seriously impressed with religion, and was particularly noticed for my strict morality, and abstinence from flesh on Wednesdays, Fridays, and Sundays. Through the restraining grace of God, I was not suffered to join with idle boys in the tricks and follies which youth are frequently fond of at that age.

After I left school, I was situated so as to attend the ministry of Mr. Upton, sen. Church-street, Blackfriars, where

I was seriously impressed by a sermon preached from Acts xvi. 30. 'What must I do to be saved?' My mind was greatly agitated and distressed after hearing this sermon, but hearing the apostle's reply preached from, a short time after, 'Believe on the Lord Jesus Christ, and thou shalt be saved,' I saw the way of salvation through the blood and righteousness of Christ, and my sorrow was turned into joy. Some little time after this I went to my worthy pastor, to disclose to him the exercises of my mind, and to signify my desire of being baptized, and becoming a member of the church under his care, if he thought me worthy. I was proposed to the church, and went before them to relate what the Lord had done for my soul; they accepted me, and I was baptized and joined in communion with them, when I was between seventeen and eighteen years of age.

"It was the intention of some of my friends that I should go into the medical profession, and I was placed with my uncle for that purpose; but others, observing my deep seriousness and fondness for theological studies, advised me to think of the ministry." This accorded with his own earnest desires, and the providence of God evidently opening the way to carry these designs and desires into effect, he was recommended to apply to the Committee of the Baptist College, Stepney, for admission as a student. He applied, and was admitted.

Having laid a good foundation for classical learning when at school, he entered the Institution at Stepney with much greater advantages than many young men have possessed. He passed through his studies here with great credit to himself, and equal pleasure to his tutors.

Towards the close of the year 1824, on account of the affliction of their worthy pastor, Mr. Norman, the church at Soham made application to Stepney for a minister. The late Mr. Young wrote to say, they had a young man who would be at liberty in about a month, if the church thought proper to wait. A second letter was written, and a second reply obtained, in which Mr. Young mentioned our dear brother Ward, and bore the most pleasing testimony to his character and attainments. This opinion was unabated, as I can testify by a letter which our brother received a few days before Mr. Y.'s death, in April, 1827, in which he expressed the most cordial affection towards him.

He came to Soham in December, 1824, and having preached with very pleasing acceptance for several months, the church invited him to the pastoral charge, which invitation, after having deliberated, sought the advice of his friends, and earnestly prayed unto the Lord to be directed aright, he accepted, and was ordained October 19, 1825. He was to continue, however, but a very short time with the people over whom the Lord had appointed him as a watchman. From his first coming to Soham he had the appearance of a consumptive person, and even while pursuing his studies at Stepney, his bodily frame was so weak and delicate, that he surprised many of his friends, not only by his very considerable acquirements, but by the continuance of his life.

In June, 1827, having an opportunity to visit the widow of his late highly esteemed tutor, Mr. Young, and some other friends in Huntingdonshire, he availed himself of it, hoping thereby to recruit his debilitated frame. But, alas! how often are our most sanguine hopes relating to this world disappointed, and the very means we use for their accomplishment, are not unfrequently overruled for their destruction. This visit had a contrary effect to that which our brother anticipated; he took fresh cold, and from that time he gradually sunk into the grave. On his return home, calling at the house of a friend in Ely, whom he had lately baptized, from the visible change in his countenance and his consumptive cough, this friend was constrained to retire and weep for him, feeling confident that he would never recover.

About the latter end of August he contemplated a visit to the west of England, thinking that he should receive benefit from the milder air of

Bristol and its vicinity. The rupture of a blood vessel, however, on the 7th of September, prevented this journey, which was to have commenced on the 11th. How natural it is to exclaim, "O spare me, that I may recover strength, before I go hence and be no more!" From this time, I may venture to say, that though he had desires to recover, he had no sanguine hopes of ultimate recovery. That he should have had desires for a continuance in this world is by no means surprising, when we consider the tender ties that were to be rent asunder by his death. In such an affliction, would no anxieties arise respecting the future welfare of his endeared companion and his beloved infant? O, ye affectionate husbands and tender fathers, what would be your desires in similar circumstances? And was it surprising that a strong desire for recovery should arise in the mind of a young man only twenty-eight years of age, having just entered upon the work of the Christian ministry, to which he had consecrated his time and attainments? Was it surprising, I would ask, that these desires should at times rise into hopes of recovery, when we consider the nature of the complaint, always flattering to those who at length become its victims?

The state of his mind during his affliction was in accordance with the amiableness of his disposition and deportment when in health, and clearly evinced the reality of his religion.—Amidst all his desires to recover, he manifested Christian resignation to the will of his heavenly Father; a firm and unwavering confidence in the atonement made by Christ, and a peaceful serenity of soul, foreboding his entrance into rest.

Towards the middle of his affliction, he said to a friend, "I have no hopes of recovery, but 'it is the Lord, let him do what seemeth him good.' He does all things well." At another time, when suffering under great bodily weakness, he said, "I would not bear one pain less than my heavenly Father please;" adding, "Like as a father pitieth his children, so the Lord pitieth them that fear him: for he knoweth our frame, he remembereth that we are dust."

On Saturday, the 8th of March, he was remarkably heavenly minded. He said to some friends who visited him at this time, "I thought this would have been my last day on earth, but I now fear I shall be disappointed." A friend replied, "Well, my dear Sir, you must wait with patience the Lord's time." He said, "Yes, yes; if it be a day, or a week, or even a month to come, I will wait my Father's time. But were it his will now, I should be ready to say, 'Lord Jesus, come quickly!'"

His medical attendant called to see him at this time, and said with deep feeling and evident concern, "Sir, I wish I could do more for you; yours is a wretched kind of existence." When this gentleman had left him, he smilingly said, "Perhaps I shall not be disappointed now, but shall spend the Sabbath above;" and adverting to what had been just said respecting his complaint, he exclaimed, "It is wretched to the flesh, and appears grievous," adding,

> "Though painful at present,
> T'will cease before long;
> And then, O how pleasant
> The conqueror's song!"

After this, he said, "I think now I shall not be disappointed, I shall spend the Sabbath above. A crown! a crown, to lay at the feet of Jesus!" He was, however, disappointed, and passed two more Sabbaths on earth. About this time, speaking of himself, he said, "I feel myself to be a poor wretched sinner—O amazing grace to save a wretch like me!"

On the Friday evening preceding his death, being too weak to read himself, he requested a kind friend (now herself in glory) to read to him the 301st hymn in Dr. Rippon's Selection, beginning

> "Rise, my soul, and stretch thy wings,
> Thy better portion trace;
> Rise from transitory things,
> Towards heaven, thy native place:"

and ending with these lines—

"Yet a season, and you know,
Happy entrance shall be given;
All your sorrows left below,
And earth exchanged for heaven."

On Saturday his mind was calm and fixed on heaven. He said to his nearest earthly friend, "In my Father's house are many mansions, and there is room for you." Then with faltering accents he said, "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God!"

On the Lord's day evening he was evidently drawing near to death; on being told that he was dying, he said with a smile, "I am glad, if it please the Lord. Dying is but going home."

On Monday morning, March 17, he intimated that his sufferings were very great. A friend said to him, "The time is short, and you will soon be with Christ." With feeble voice, but with a heavenly fervour, he said,

"Christ and his cross is all our theme."

At about a quarter before one o'clock this day, he sweetly and serenely fell asleep in Jesus, having suffered much from extreme weakness during the two preceding days. Thus did he enter into the presence of angels and the spirits of just men made perfect, to unite in celebrating the praises of redeeming love and of pardoning grace, for ever and for ever. He died before he had reached the meridian of life. His sun went down ere it was noon, but not before he was matured for glory.

On Monday, the 24th of March, his mortal remains were deposited in the vestry of the Baptist meeting house in this town. The ministers from all the neighbouring churches, both Baptists and Independents, were present, to manifest their respect to our departed brother. Two addresses were delivered at the interment in the afternoon, by Mr. Woodford, then supplying at Soham, and by Mr. Cater, of Newmarket. In the evening a funeral sermon was preached by his friend, J. Reynolds, of Isleham, agreeably to his request, from John vi. 37. "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out."

So far as the writer of this memoir had opportunity of knowing Mr. Ward, he always appeared to be a young man of a social, free, unassuming, kind, and sympathizing disposition. Into whatever company he came, there was something in his manner and conversation pleasing and attractive.

As a Christian, he felt himself indebted entirely to rich and sovereign grace, for all his desires and expectations. He viewed himself as a poor ruined sinner without Christ, and all his hopes (as has been shewn), even to the last, were fixed on oaths, and promises, and blood.

As a Christian minister, Mr. W. was highly respected by judicious hearers. He had not, it is true, the manner of pleasing the vitiated taste of popular audiences; but he possessed that which is of infinitely greater worth, a sound knowledge of the truth, combined with faithfulness and affection in proclaiming it. His style was chaste; never filled with unmeaning epithets and pompous expressions. He did not attempt to shine as an orator, but as a humble preacher of the gospel, his aim was to benefit immortal souls by directing them to Christ.

From the establishment of the Soham and Newmarket Branch Bible Society, Mr. Ward was one of its Secretaries. The interests of this Society lay near his heart; he faithfully served it as long as he was able. He has now entered into the company of many of the advocates of the British and Foreign Bible Society, to watch with them the progress, and to rejoice with them in the success of that Institution, which so admirably distinguishes the present age. To shew the esteem in which their Secretary was held, the Committee passed the following resolution on the Friday after his interment:—

"Resolved—That this Committee contemplate with regret the removal, by death, of their late Secretary, the Rev. J. C. Ward, who departed this life March 17, 1828. In recording upon their minutes this afflictive dispensation

of Providence, they desire to offer a tribute of respect to the memory of one whose unassuming deportment, and Christian character, rendered him the object of general esteem; and whose valuable and disinterested labours in the cause of the Soham and Newmarket Bible Society, deserve to be had in grateful remembrance."

This record is not intended to exhibit this young minister as a perfect character; he was not insensible of his imperfections, and frequently mourned over them; but they are all removed now, and he shines, and will for ever shine, in the perfect righteousness of Christ, his Redeemer.

J. R.

Isleham, Feb. 7, 1829.

INTELLIGENCE.

DOMESTIC.

Recent Deaths.

Died, on Saturday, the 18th of April, at Kettering, in the 43d year of his age, the Rev. John Keen Hall, A.M. the beloved pastor of the Baptist church in that town. During several weeks of painful illness, he manifested exemplary resignation, and enjoyed in a peculiar degree the "peace of God which passeth all understanding," grounded on the discoveries of that gospel which he had faithfully and successfully preached to others for nearly twenty years.

Died, on Saturday, the 11th of April, the Rev. Jacob Martell, pastor of the Baptist church at Deal, Kent. Further particulars of this excellent individual we hope to be able to give in an early Number.

Died on the 31st of March, in the 66th year of his age, the Rev. William Winterbottom, pastor of the Baptist Church at Horsley in Gloucestershire, to which place he removed from Plymouth in April 1805. His remains were interred in the family vault in Shortwood Chapel Burial Ground, on the 6th of April. Upwards of twenty ministers of different denominations were present to pay their respect to the memory of the deceased. The Rev. Mr. White of Cirencester prayed; the Rev. Mr. Waters of Worcester, delivered the address on the solemn occasion, and the Rev. Isaiah Birt, of Hackney, at the request of the family, preached a funeral sermon on Sabbath afternoon, at Shortwood Chapel, to a crowded audience, from Rev. xv. 13. middle clause, "That they may rest from their labours."

Died, March 14, Mr. William Clark, aged 69; for many years past a highly respectable deacon of the Baptist church at Ashford in Kent. "He was a faithful man, and feared God above many."

Died, early on Lord's-day morning, April 12th, 1829, at his house at New Miller Dam, near Wakefield, much respected and lamented, aged 56, the Rev. John Hattersley, pastor of the Baptist Church, Crigglestone, where he had preached the gospel, and at the surrounding villages for upwards of 20 years. A brief memoir of him may be expected in an early number.

CATHOLIC EMANCIPATION.

On Thursday, Feb. 5, the King came down to the House to open the Session of Parliament, and to deliver the Royal Message. The following is a part of His Majesty's address—

"His Majesty recommends that when this essential object, (the putting down of the Catholic Association,) shall have been accomplished, you should take into your deliberate consideration the whole condition of Ireland, and that you should review the laws which impose civil disabilities on His Majesty's Roman Catholic subjects. You will consider whether the removal of these disabilities can be effected consistently with the full and permanent security of our establishments in church and state, with the maintenance of the reformed religion, established by law, and of the rights and privileges of the Bishops and of the clergy of this realm, and of the churches committed to their charge. These are institutions which must ever be held sacred in this Protestant

kingdom, and which it is the duty and the determination of His Majesty to preserve inviolate. His Majesty most earnestly recommends to you to enter upon the consideration of a subject of such paramount importance, deeply interesting to the best feelings of his people, and involving the tranquillity and concord of the United Kingdom, with the temper and the moderation which will best insure the successful issue of your deliberations."

In accordance with this recommendation from the throne, a Bill was submitted to the House of Commons by the Right Hon. Secretary for the home department (Mr. Peel), in a very luminous and statesman-like speech, which occupied upwards of four hours in the delivery. The object of the proposed measure, to use the Secretary's own language, was, "to set at rest a question which had occupied the attention of Parliament, and which had distracted the councils of the King, for now nearly thirty years;" and he proceeded to propose, "That the House resolve itself into a Committee of the whole House, to consider of the laws imposing civil disabilities on his Majesty's Roman Catholic subjects."

The Bill subsequently introduced has for its basis the abolition of civil disabilities on account of religion, and the equality of political rights; and its direct object is to render Catholics eligible to all civil and political offices, with the exception of that of the Lord Chancellors of both countries, and the Lord Lieutenant of Ireland; and these, not as a mark of disgrace, but on account of the church patronage which they exercise. As a precautionary part of the Bill, it is also further provided, that Catholics be excluded from every office connected with the church; and that none of the laws of the universities or ecclesiastical schools, which prohibit their admission, be altered. There is to be no *veto* in the appointment of the Roman Catholic bishops; but the extension of the monastic establishment is to be checked, and the order of the *Jesuits* gradually suppressed. The following oath is also required to be taken by Catholics, previous to their admission into Parliament:—

"I, A. B. do declare, that I profess the Roman Catholic religion.* I, A. B. do sincerely promise and swear, that I will be faithful and bear true allegiance to his Majesty King George IV. and will defend him to the utmost of my power against all conspiracies and attempts whatever which shall be made against his person, crown, or dignity; and I will do my utmost endeavour to disclose and make known to His Majesty, his heirs, and successors, all treasons and traitorous conspiracies which may be formed against him or them. And I do faithfully promise to maintain, support and defend to the utmost of my power the succession to the crown, which succession by an act entitled, 'An Act for the further Limitation of the Crown and the better securing the rights and liberties of the subject,' is and stands limited to the Princess Sophia, electress of Hanover, and the heirs of her body, being protestants; hereby utterly renouncing and abjuring any obedience or allegiance under any other person claiming or pretending a right to the crown of this realm. And I do further declare, that it is not an article of my faith, and that I do renounce, reject, and abjure the opinion that princes excommunicated or deprived by the Pope, or any other authority of the See of Rome, may be deposed or murdered by their subjects, or by any person whatsoever. And I do declare that I do not believe that the Pope of Rome, or any other Foreign Prince, prelate, person, state, or potentate, hath or ought to have any temporal or civil jurisdiction, power, superiority, or pre-eminence directly or indirectly within this realm. I do swear that I will defend to the utmost of my power the settlement of the property within this realm as established by the laws. And I do hereby disclaim, disavow, and solemnly abjure any intention to subvert the present church establishment, as settled by the law within this realm. And I do solemnly swear that I never will exercise any privilege to which I am or may become entitled, to disturb or weaken the Protestant religion, or Protestant government in this United Kingdom. And I do solemnly in the presence of God, profess, testify, and declare, that I do make this declaration, and every part thereof, in the plain and ordinary sense of the words of this oath without any evasion, equivocation, or mental reservation whatsoever."

In connection with the measure for the relief of the Catholics from civil disabilities, but in the form of a separate Bill, it was proposed to raise the quali-

* These words the Right Hon. Secretary afterwards omitted.

fication of the Irish freeholder from 40s. to £10, thus reducing the numbers entitled to vote for the return of Members to Parliament, to the more independent and enlightened party of the Irish population.

These are the leading provisions of the measure, towards which, during its progress through Parliament, the eyes of all classes of the community were turned with intense anxiety.

After a very animated discussion of the principle of the Bill, which occupied several evenings, the strength of the parties ranged on each side of the question was evinced in the following divisions:

House of Commons, Friday, March 6.—
For going into a Committee 348
Against it 160
Majority..... ——188
Two to one in favour of the question, and 28 over.

The amendments proposed in its progress through the committee were mostly negatived.

The Bill was read a first time on Tuesday, March 10, without a division. The second reading was on Wednesday, the 18th, when there appeared—
For 353
Against 173
Majority..... ——180
Two to one in favour of the Bill, and seven over.

It was again discussed on the 23d and 30th, when the result on the third reading was—
For 320
Against 142
Majority..... ——178
Two to one in favour of the Bill, and 36 over.

The present House of Commons consists of 656 members, (the representation of East Retford being in abeyance,) and the votes on the 6th and the 18th have been as follows:—

	Voted. For.	Voted. Against.	Did not Vote	Total.
Of those who had previously voted *for* the question since the general election in 1826	293		19	312
Of those who had previously voted *against* the question since the general election	68	184	51	303
Of new members and those who had not previously voted on the question in this parliament.....	17	12	12	41
	378	196	82	656

The Catholic Relief Bill was carried up to the House of Lords on Tuesday, March 31st. It was introduced to their Lordships by the Duke of Wellington, whose determined energy tended greatly to secure its success. The principal discussion of its claims was on the Thursday, Friday, and Saturday following, of which the results are thus given:—

Saturday, April 4, on the second reading of the Bill—
Contents....147, Proxies 70—217
Non-contents 79, Proxies 33—112
Majority..... ——105

On Friday, April 10, the Bill was read a third time, when there appeared—
Contents....149, Proxies 64—213
Non-contents 76, Proxies 33—109
Majority..... ——104
Giving a majority in the House of Peers of nearly two to one in favour of the measure.

The Bill received the Royal assent on Monday, April 13, which enacts—"That the Act shall commence and take effect at the expiration of ten days from and after the passing thereof;" consequently it became an operative law on Thursday the 23d of April, St. George's day, so that all the English Catholic Peers may henceforth take their seats in the House of Lords. They are eight in number, viz. the Duke of Norfolk, the Earl of Shrews-

bury, Barons—De Clifford, Arundel, Dormer, Stafford, Stourton and Petre.

During the extended discussions of the Bill, petitions were poured into Parliament from all parts of the country:—

To the House of Commons—
Against the Bill 2013
In favour of it..... 955
——1058

To the House of Lords—
Against the Bill 2521
In its favour.....1014
——1507

With respect to the public press, it appears that in the united kingdom there are 107 newspapers in favour of Emancipation, 87 against it, and 44 neutral.

The Bill, however, has now received the sanction of our triple government: and the wisdom or folly of the counter efforts and contesting energies which have been put forth to aid or retard its progress, remains to be read in the history of those effects, which an expedient of such mighty import cannot fail to develope. Whatever be the political speculations of our readers, it now becomes them as loyal subjects, as sound patriots, as consistent Christians, to unite with us in the petitions which were interwoven with the speech of the Right Honourable Secretary who introduced the Bill.

"God grant," (said Mr. P.) "that in the simple and appropriate language of that prayer by which, on the present, as on every other occasion, the proceedings of this House are preceded; the result of our councils on this day may lead to the maintenance of true religion and of justice; to the safety, honour and happiness of the kingdom; to the public welfare, peace and tranquillity of the realm; and to the uniting and knitting together all classes of persons, and all estates in true christian charity."

BOTTISHAM LODE, CAMBRIDGESHIRE.

The Baptist Meeting House at this small hamlet, which was built in 1810, and a church formed of seven members in the following year, has been enlarged, and was re-opened Nov. 25, 1828; when three sermons were preached by Messrs. Peters, of Water Beach; Sutton, of Cottenham; and Allen, of Cambridge. The services were well attended, and we hope the church is in a prosperous state.

NOTICES.

The Rev. Isaac Mann, A. M. Dr. Harris, and T. Lewis, will preach the anniversary sermons this year at Crouch End Chapel, on Whit Tuesday, June 9th.

The Anniversary of the Baptist Chapel, Highgate, will be held on Wednesday, May 27th, 1829. The Rev. Joseph Hughes, A.M. of Battersea, and the Rev. Dr. Cox of Hackney, are engaged to preach on the occasion. Services to commence at eleven, three, and half past six o'clock.

The Bristol Association of Baptist Churches, will be held in Broadmead, Bristol, on the Wednesday and Thursday in the Whitsunweek. The brethren Saffery of Salisbury, Viney of Beckington, and Aitchison of Bratton, are expected to preach.

The next Anniversary of the Bedfordshire Union of Christians, will be held at Bedford, on Wednesday, May 27th, when the Rev. Edward Steane of Camberwell will preach in the morning, and the Rev. Enoch Manning of Gamlingay, in the evening.

The Kent and Sussex Association will hold their Fiftieth Annual Meeting at Ashford, on Tuesday and Wednesday, May 26 and 27. The Rev. Messrs. Bowes of Woolwich, T. Cramp of St. Peter's, and Shirley of Sevenoaks, are expected to preach. The Ministers and messengers are requested to put up at the Royal Oak.

The Association for part of the Western District, will hold their next Annual Meeting at Bridgewater, on the Tuesday and Wednesday in the Whitsun week; when the brethren Chapman, Singleton, and Aveline are expected to preach. The Ministers and messengers are respectfully reminded that the Association will commence at eleven o'clock on the Tuesday morning, with a public prayer meeting for the effusion of the Holy Spirit.

The Southern Baptist Association will hold their Annual Meeting at Whitchurch, Hants, on the Tuesday and Wednesday in the Whitsun week.

The Annual Meeting of the Society of Aged and Infirm Baptist Ministers, instituted in Bath in 1816, will be holden at Bath, on Wednesday, June 10th, 1829.

PUBLIC MEETINGS IN MAY, 1829.

Day.	*Hour.*	*Society.*	*Occasion.*	*Preacher or Chairman.*	*Place of Meeting.*
Fr. 1.	11.	Wesleyan Mission. Society	Sermon	Rev. J. Parsons	Great Queen-st. Chapel.
———	12.	Irish Society of London..	Meeting	Bp. of Lichfield & Cov.	Free Masons' Hall.
———	6½.	Wesleyan Mission. Society,	Sermon..	Rev. J. Beaumont	Hinde-street Chapel.
Sat. 2.	12.	Anti-Slavery Society	Meeting	.....	Free Masons' Hall.
Sun. 3.	6.	Sund. Sch. Soc. for Ireland,	Sermon..	Rev. Lundy Foot, M.A.	Bentinck Ch. Paddington.
M. 4.	11.	Wesleyan Mission. Society,	Meeting	Earl of Mountcashel ..	City-road Chapel.
———	12.	London Hibernian Society,	Meeting	Lord Rexley.....	Free Masons' Hall.
———	12.	Continental Society	Sermon..	Rev. H. M'Neile, M.A.	St. Saviour's Ch. Southw.
———	6½.	Church Missionary Society,	Sermon..	Rev. J. H. Singer, D.D.	St. Bride's, Fleet-street.
Tu. 5.	12.	Ditto Ditto	Meeting	Lord Gambier	Free Masons' Hall.
———	6.	Christian Instruction Soc.	Meeting	Rev. Rowland Hill, M.A.	Finsbury Chapel.
———	6½.	Sund. Sch. Soc. for Ireland,	Sermon..	Rev. J. H. Singer, D.D.	St. Stephen's, Coleman-st.
W. 6.	11.	British and For. Bible Soc.	Meeting	Lord Teignmouth.....	Free Masons' Hall.
———	6½.	Prayer Book and Hom. Soc.	Sermon..	Bp. of Lichfield and Cov.	Christ Ch. Newgate-st.
Th. 7.	11.	Religious Tract Society ..	Meeting	Marquis Cholmondeley	Willis's Rooms, King-st.
———	11.	Moravian Missions	Sermon..	Rev. G. Noel, A.M.....	St. Clement Danes.
———	12.	Prayer Book and Hom. Soc.	Meeting	Lord Bexley.....	Free Masons' Hall.
———	6½.	Jews' Society	Sermon..	Rev. C. Jerram, M.A.	St. Paul's, Covent-garden.
Fr. 8.	12.	Ditto Ditto	Meeting	Sir T. Baring, Bart....	Free Mason's Hall.
———	5.	Seaman's Friend Society..	Meeting	Earl of Mountcashel ..	City of London Tavern.
———	6½.	Moravian Missions	Sermon..	Rev. Rowland Hill, M.A.	Spafields Chapel.
M. 11.	12.	British and For. Sch. Soc.	Meeting	Duke of Sussex	Free Masons' Hall.
———	12.	Port of London Society ..	Meeting	Marquis Cholmondeley	City of London Tavern.
———	6.	London Missionary Society,	Ser. Juv.	Rev. J. Bennett, D.D.	Poultry Chapel.
———	6.	London Itinerant Society..	Meeting	Thomas Wilson, Esq. ..	City of London Tavern.
Tu. 12.	6.	Sunday School Union	Breakfast	.....	City of London Tavern.
———	11.	Sp. & Fr. Translation Soc.	Sermon..	Rev. D. Wilson, M.A...	St. John's Ch. Bedf-row.
———	11.	Port of London Society ..	Sermon..	Rev. E. Andrews, LL.D.	In the Floating Chapel.
———	12.	Naval and Mil. Bible Soc.	Meeting	.....	Free Masons' Hall.
———	3.	Port of London Society ..	Sermon..	Rev. J. Hunt	In the Floating Chapel.
———	6½.	Newfoundland School Soc.	Sermon..	Rev. G. Noel, A.M.....	St. Paul's, Covent-garden.
———	6½.	Sund. Sch. Soc. for Ireland,	Sermon..	Rev. J. Clayton	Scots Church, Swallow-st.
———	6.	Irish Evangelical Society,	Meeting	Thomas Walker, Esq...	Finsbury Chapel
W. 13.	10½.	London Missionary Society,	Sermon..	Rev. John Burnet	Surrey Chapel.
———	11.	Naval and Mil. Bible Soc.	Sermon..	Rev. J. H. Stewart, M.A.	St. John's, Bedford-row.
———	12.	Newfoundland School Soc.	Meeting	Lord Bexley.....	London Coffee-house.
———	6.	London Missionary Society,	Sermon..	Rev. Mr. Lucy	Tabernacle.
Th. 14.	10½.	Ditto Ditto	Meeting	W. A. Hankey, Esq. ..	City-road Chapel.
———	12.	Sailor's Home	Meeting	Viscount Mandeville ..	Free Masons' Hall.
———	12.	Metropol. City Mis. Soc.	Sale	.....	Hanover-square Rooms.
———	6.	London Missionary Society,	Sermon..	Rev. D. Dickson, D.D.	Craven Chapel.
Fr. 15.	6.	Religious Tract Society ..	Meeting	Thomas Pellatt, Esq. ..	City of London Tavern.
———	10.	London Missionary Society,	Sermon..	Rev. D. Dickson, D.D.	
———	6.	Ditto Ditto	Commun.	.....	Zion Ch. Orange-st. &c.
Sat. 16.	11.	Protestant Protection Soc.	Meeting	.....	City of London Tavern.
M. 18.	6½.	Home Missionary Society,	Sermon..	Rev. H. Townley.....	Silver-street Chapel.
Tu. 19.	12.	Aged Pilgrims' Friend Soc.	Meeting	Viscount Mandeville ..	Crown-street Ch. Soho.
———	6.	Home Missionary Society,	Meeting	W. A. Hankey, Esq. ..	Spafields Chapel.
———	6½.	Continental Society	Sermon..	Rev. Rowland Hill, M.A.	Orange-street Chapel.
W. 20.	12.	Philo-Judæan Society	Meeting	Lord Vernon.....	Crown & Anc. Tav. Strd.
Th. 21.	12.	Continental Society	Meeting	Hon. J. J. Strutt	Free Masons' Hall.
———	6½.	British Reformation Soc..	Sermon..	.....	St. Paul's, Covent-garden.
Fr. 22.	12.	Ditto Ditto	Meeting	Viscount Mandeville ..	Free Masons' Hall.
Sun. 24.	11.	Lond. Female Penitentiary,	Sermon..	Bishop of Chester	St. Andrew's, Holborn.

IRISH CHRONICLE,

MAY, 1829.

MANY of our readers will recollect, that the deceased Thomas Bushe, in the commencement of his pious and zealous endeavours to enlighten his countrymen, by reading the Scriptures to them, was violently opposed. He was anathematized, and forcibly expelled from the Romish chapel. Nothing dismayed, however, he persevered with increased diligence, and by an extract from one of his letters, published in the Society's Report for 1824, it is evident that he laboured not in vain. "Having," he says, "been requested by you (Mr. Thomas, of Limerick,) to attempt assembling a small congregation in my own house on the Lord's day, I went round and invited my neighbours to attend; as there is but one Protestant family in the parish, only seven or eight persons came, and these were all Roman Catholics. Three or four of these, indeed, were like Nicodemus, and came by night, for fear of the priests. I trust the few who attended found it good and profitable to be present. I am happy to say many more than these welcome me to their houses to read for them, as they are in general nearly as much attached to me as ever; for all the public denunciations and private stratagems employed will not prevent the people from hearing me read and explain the Scriptures. The same persons who would not hear me, after the priest turned me out of the chapel, nor even look at or touch my Irish Testament, are now inviting me to their houses, and are earnestly desirous that I should procure for them Bibles and Testaments."

And to the termination of his life, his fidelity, fortitude, and industry, were truly exemplary. It was confidently expected by some, that in the dying hour he would be induced to solicit the administration of the rites of the Romish church; but solemnly renouncing every other ground of dependence, he departed trusting alone in the sacrifice and righteousness of Christ.

From the following passage, in a letter just received from one of the agents of the Society, it appears that "he being dead, yet speaketh:"—

"The death of Thomas Bushe, the Society's late itinerant reader, has made a very great impression on the minds of many in this country; even the most violent opponents and persecutors are now giving him credit for his manly and decided principles, and seem to respect his memory more than they valued his words while living among them."

From the Rev. J. Wilson to the Secretaries.

Belfast, March 17, 1829.

DEAR BRETHREN,

Although I have sent the Readers' journals to Dublin, unaccompanied by a letter of my own, from want of time to write when I sent them, I am unwilling that they should proceed to London without an observation or two from me, relative to the Society's proceedings for the past month.

I was *more* than fully employed during that time inspecting schools, preaching, and collecting subscriptions in my district; this latter I have not yet completed, not finding some of the gentlemen at home after repeated calls, but I hope to see them on my return in time for the annual accounts.

I reached this town last evening, where I found brother Franks, who will join me in endeavouring to collect subscriptions in this part of the country, where I am happy to find that the interest felt on behalf of the Society is not at all abated.

You will learn from the journals that I have forwarded, that notwithstanding the most determined opposition, to prevent this deluded people from attending to the Scripture readers, numbers continue to listen to them with earnest attention. And I will add, that the little parties that have been formed, for the purpose of dispassionately discussing the merits of the doctrines of the Roman Catholic church, by several persons and the readers during the last winter, have been the means of very considerably extending the spirit of inquiry. But it may be observed, that in proportion to the number of individuals thus influenced, does the hostility

of the friends of popish darkness discover itself.

With regard to the schools, I have to remark, that of the thirty-three under my superintendence, seven or eight of them continue to be violently, and in some measure successfully opposed, that is, so far as to diminish the numbers in attendance. But it is with pleasure I state, that the others are doing well, and are progressing far beyond my expectations.

I have again to mention the increasing desire that is evinced, both by parents and children, to possess the Bible; this has been manifested in several schools, and especially by Roman Catholics; and one circumstance deserves to be noticed, as calculated to afford pleasure to the friends of the Bible. In one school, out of eighteen readers in the Testament class, sixteen had merited premiums, and ten of them *capital* premiums; that is, a Bible. Four of this number particularly requested Bibles of a *large print*, such as their *parents* would be able to read, for that they were desirous of reading the Scriptures.

Another evidence that the Scriptures are really used by those who thus become possessed of them, is, the debates that are often held between the parents and the children, and the *repeated* requests that are made for *marginal* Bibles.

Permit me here also to request, that if any of the female friends of Irish girls should send you any articles, as pincushions, work-bags, &c. as premiums for the female schools, they may be forwarded as early as possible, as my stock is quite exhausted.

Yours sincerely,

J. WILSON.

Mr. M'Carthy to Mr. Ivimey.

Eden Cottage, Kilbeggan, March 25, 1829.

DEAR BROTHER,

As my last journal chiefly treated on the subject of preaching, and the circumstances connected with it, in this laconic report, I shall now confine myself mostly to the state of the schools. They have not in general experienced as fierce opposition this quarter as we have had heretofore to complain of, yet No. 1, the Tullamore, or M'Donnell's school, has suffered much for a long time, and is now injured much from that source. I have inspected it three times in this quarter, and I have preached there as usual, about once in the fortnight. We have now on the books in the school 85 children, 41 Protestants and 44 Catholics. In the last year 262 chapters have been committed to memory by the repetitioners, and 65 since the last report.

No. 2, the Clanshanny school, is at a stand, as you may see by the cash roll; and as the gross number amounts to but 33, and the number in regular attendance 28, yet the school is worthy of patronage, as the children are anxious for instruction, and, for the number, have improved in proportion as much as in any school under my care. There have been committed to memory the last year 166 chapters. It is situated in a destitute and a poor neighbourhood. I preach here generally at the time of inspection, and sometimes on my way to and from Ferbane.

No. 3. the Barry school, as you may see from the cash roll, is in a good state. The Rev. Mr. Handcock, a pious minister of the established church, visits this school in my absence, mostly once a week. Though Mr. Ward is no more, and the school is under the care of his widow and son, on the last inspection I was highly pleased, both with the number and the improvements made in it.

No. 4, Evans's school, of Keanagh, seems to vie with No. 3, as to number and improvements, the first having on the books 59, the latter 54. The former have committed chapters in the last year, 423, and in the latter 208. In the other improvements there is a great similarity.

Now comes on No. 5, the Athlone school. This one keeps considerably a-head of all the rest of the schools, both as to number and improvement; 992 chapters have been committed to memory the last year. There is on the list 109 children's names, 67 in regular attendance. I preach here and in the circumjacent neighbourhood about once in the fortnight.

No. 6, the Moate school, I believe, will soon equal the above, if not outrun it; 98 are the number on the books, 76 in attendance daily. Mr. Barlow will soon be able to let me have the place in which I now preach, at the same rent we pay for the house in which the school has been conducted, and then we will have a house suitable for the purpose in every respect. I have not fixed on the place for the seventh school, therefore I omit it this quarter.

What shall I now say of the whole? I think that I may affirm it, without fear of contradiction, as to the schools under my care, though they may be equalled, yet they are not excelled, by the schools of any other denomination. Much of this is owing to their regular inspection. This serves both master and children, as their minds are disburthened each time of the stock they have laid in, and with greater facility they can proceed until the next. There must, of course, during the year, be a great flux and influx of children. When you read in my report so many added and so many dismissed, the former you can readily under-

stand, but the latter requires explanation. Some of their parents leave the towns, the names of their children of course must be obliterated; others, through necessity, go to service, are bound apprentices, before their education is finished; but we have numerous instances of children who enter the schools not knowing their alphabet, and never leave till fully fitted for almost any situation, and some of them now filling them in society. The answers to scriptural questions are generally satisfactory. What is it children of this generation will not be!

My preaching stations are as described in my last. I have taken in to the number Abbyleix. I never rode and travelled so much; I am this moment with fatigue hardly able to hold my pen, but what does it matter? The cause is good, it is the best, and I am willing to spend and be spent in it. O, how happy would I be, could I see the kingdom of God prosper in my day, but this I do not to my satisfaction. I have many discouragements. Brethren, pray for me.

Believe me, dear Sir,
Truly yours,
J. M'CARTHY.

From a Scripture Reader to Mr. Thomas.

Limerick, March 17, 1829.

REV. SIR,

Though the country is at present so much agitated, and serious inquiry somewhat abated, that is, we are not as well attended to as on former occasions, nevertheless, thank God, I trust he has rendered my humble labours profitable to many since my last, in this much injured, degraded, and benighted country.

In Birdhill the Lord seemed to break the stony heart of a woman to whom I addressed myself, in the Irish language, at the Repository; so much so, that Mr. Flood, who spoke to her also, and the lady who attended the institution, expressed their apprehension of her being overcome; she wept much, and asked many eager and earnest questions.

I trust another man whom I met with was benefited also. He told me he was very happy in his three children who attended the Society's school at Birdhill; he said one of them, not seven years old, did not know his alphabet six months ago, when he first entered the school; that now he could repeat ten chapters of the New Testament, and form letters on his slate that surprized every person who saw them; that their whole employment was, when at home, reading their Testaments and committing their tasks to memory, and singing the finest hymns he ever heard; that he never liked the Scriptures until he saw the effect they had on the minds of his children, but that now he would not think the day long listening to his youngest child reading it.

On the 12th inst. I went to visit the Clonouley school, and was hearing the children in their lessons and tasks, when there followed me into the schoolroom an officer and his lady. The officer made several objections to their not being taught the Church catechism. I said, I believed the Society wished to give every denomination professing the Christian religion, whose children attended their schools, an opportunity of teaching and training their children any way the parents and pastors pleased; but while at school they were to read the Scriptures, and commit their tasks to memory at home mornings and evenings. I added, there could be no catechism so good as the word of God, which had the internal evidence that it made men wise unto salvation. After which he strongly advocated the practice of infant sprinkling, and reproved the Baptists for their nonsense about adult baptism. We had a discussion, which lasted, I believe, more than an hour, after which the officer retired, declaring that I was too well acquainted with the Scriptures. His lady, Mr. Clark, and several others who crowded to hear, said my arguments were overwhelming, and the Scriptures conclusive in favour of believers' baptism.

I was no less successful in O'Gonally during the greater part of three days, in rebutting the charges made against me by many bands of papists. Thank God, I was not ashamed of that which is the power of God to salvation to every one that believeth—the gospel of Christ.

During my stay in this city I have had several good opportunities of doing good afforded me too. Yesterday I saw an immense crowd running to see the judge. I addressed them, and said, What great terror, amazement, and surprize, will seize many of the children of men, when they start into instant animation, and will be awakened from the slumber of ages, when they will come forth from their darksome and silent graves, when the sea and even hell will deliver up their dead, when many of the great ones of this earth will open their long locked and stiffened jaws, to call, not to the Judge for mercy, but to the mountains and rocks, saying, "Fall on us and hide us from the face of the Lamb, for the great day of his wrath is come, and who shall be able to stand," &c.

May God add his blessing to the exertions of every individual that strives to sow the good seed of his word, and grant an abundant harvest for his name's sake. Amen.

Yours truly, S. R.

From a Reader to the Rev. Mr. Wilson.

March 5, 1829.

REV. SIR,

On the 21st ult. read for P. F. and several others who were present, the 13th chapter of the Acts, the 3d of John, and 4th of 1 Tim. Shewed that there is free salvation offered to the chief of sinners through the Saviour; remarked particularly these words, Acts xiii. 38. "Through this man is preached unto you the forgiveness of sins, and by him, all that believe are justified from all things." He replied, "The priest tells us that he can forgive our sins if we give him money, and that fastings and penances will atone for our sins; but (said he) these things are only leading the people astray, for none can forgive sins but God only."

It is commonly believed by those who are ignorant of the gospel, that sickness and pain make atonement for their sins. To a woman under this dangerous delusion, being in affliction, I read several passages of the word of truth; shewing that there is free salvation through the Saviour, freely offered to the chief of sinners, and that "none cometh to the Father but by him;" adding, that any person departing this life, trusting to their own sufferings in whole or in part for acceptance before God, has not the belief of the gospel, and that it is declared, "he that believeth not shall be damned." This seemed to have the desired effect on the sick person, but her husband got offended, said there are so many religions that people cannot know who to believe. He said he believed that I was a dipper, that he would get people that could contend with me in behalf of good works, &c. I told him I was only contending for the gospel plan of salvation, not speaking of sects or religions, and I requested him to search the Scriptures, with his friends also until my next visit. After a week I visited his house again, read, and made some remarks in hearing of the sick person and several others, but met no opposition.

I am yours, &c. R. B.

CONTRIBUTIONS.

	£.	s.	d.
Received by Mr. Burls.			
For Mary's Philanthropic Sch. per Mrs. Fernie, in addition to £10 1s. in last month..	1	6	0
Lady O'Brian	1	0	0
General Ord.....	1	0	0
Mr. Clift.....	0	10	0
Mr. R. Jones	0	10	0
Thomas Key, Esq. Water Fulford.....	100	0	0
On account of Collections per Rev. S. Davis.....	140	0	0
Collected per Rev. Mr. Shenstone	43	2	2
Donation of the late Mrs. W. J. Harris, Hackney, per Jesse Gouldsmith, Esq.	20	0	0
Collection at Prayer Meeting, Denmark-place, Camberwell, per — Ellis, Esq.	17	7	0
Female Mission. Soc. East-lane, Walworth, after a Sermon by Rev. Mr. Ivimey	6	7	6
Walworth Charity School Children.....	0	8	0
George Juler, Esq. North Walsham, per Rev. Mr. Dyer...	1	0	0
Received by the Rev. Mr. Ivimey.			
Crayford Female Aux. Soc. per Rev. Mr. Blakeman.....	3	3	0
Mr. John Saunders, Princes-st. Bank .....annual	1	1	0
Mrs. Houldsworth .... ditto	1	1	0
Dartmouth, One-third of Contributions, per Mr. Larvill..	2	12	7
W. B. Gurney, Esq.	10	10	0
Collected by the Rev S. Davis.			
Wrexham	3	15	6
Whitchurch.....	3	0	0
Wellington	5	10	0
Bridgnorth	10	4	9
Shrewsbury.....	8	0	0
Mr. J. Kennerley.....	10	0	0
Collected by Rev. Mr. Shenstone.			
At Rev. Mr. Longford's, Sibble Heddingham	2	8	0
At Rev. Mr. King's, Halstead	3	13	6
Mr. Bentall, ditto	1	0	0
At Rev. Mr. Goldsmith's, Earls Cone	3	0	0
Mr. Blacklock, ditto	0	10	0
At Rev. Mr. Francis's, Colchester	6	2	8
Benjamin Nice, Esq. ditto....	21	0	0
Mr. Francis, ditto	1	1	0
Mr. Cook, ditto	1	0	0
Mr. Tracey, ditto	1	0	0
Mr. Cock, ditto	1	1	0
The Sunday School, ditto	0	5	0
Mr. Barker, ditto	0	10	6
Mr. Griffin, ditto.....	0	10	6

Subscriptions received by W. Burls, Esq. 56, Lothbury, Treasurer; Rev. J. Ivimey, 51, Devonshire Street, Queen Square; and Rev. G. Pritchard, 16, Thornhaugh Street, gratuitous Secretaries.

MISSIONARY HERALD.

NOTICE.

THE Treasurers of Auxiliary Societies, and other Friends who may have Monies in hand on account of the Society, are respectfully reminded that the Treasurer's account for the year will close on the 1st of June, which renders it necessary that all payments intended to appear in the Appendix to the next Report, should be made in the course of the present month. It is requested that the respective accounts may be sent, properly balanced, to the Secretary, No. 6, Fen Court, Fenchurch Street, accompanied by the lists of Subscribers, &c. in alphabetical order. Due attention to this Notice will prevent delay in the closing of the Society's accounts, and consequently facilitate the early publication of the Report.

The Annual Sermons for the Society will be preached, Providence permitting, on Wednesday, June 17, and the Annual Meeting held, as usual, on the following day. Full particulars of the respective services will appear in our next Number.

BAPTIST MISSION.

FOREIGN INTELLIGENCE.

CALCUTTA.

The following general statement of the progress of our Mission at Calcutta has just reached us :—

Calcutta, Sept. 1828.

TO THE COMMITTEE OF THE BAPTIST MISSIONARY SOCIETY.

DEAR BRETHREN,

A considerable period having elapsed since the last communication was dispatched, respecting our united and respective labours in this part of the Lord's vineyard, we hasten to furnish you with further particulars; and feeling that you must be anxious to hear again from us, without indulging ourselves in any preparatory remarks, we proceed at once to the detail of our several exertions, beginning with the station at

CALCUTTA.

NATIVE WORSHIP.

Owing to our reduced number, and our being in consequence so very fully occupied in other departments of labour, such as English preaching at the Circular Road and Howrah chapels, the Bethel, and the Juvenile Society's meetings, the superintendence of the Benevolent Institution, and the press, &c. which we do not feel justified in relinquishing, the portion of time and attention devoted by us personally to native worship has been much less than what we anxiously desired.

We have two services on the Sabbath day, designed particularly for the benefit of the *native converts*. These services are conducted by brother W. H. Pearce and brother Carapeit alternately, and they are assisted by our young brother D'Cruze, and occasionally by another belonging to the Juvenile Society.

For the purpose of making known the word of life among the *Hindoo and Mussulman population*, we have four bungalows in different parts of Calcutta. In one or other of these, brother Carapeit is engaged every day, with the exception of Saturdays and Sabbath days, when he is otherwise employed. He is assisted in Hindoostanee by Soojwatallee, our Mussulman brother, and in Bengalee by D'Cruze. In one of these bungalows the worship is conducted almost exclusively in Hindoostanee, which is in a measure the case also with another of these native chapels. By regularly attending the services in this language, brother Thomas is preparing himself to enter on direct missionary work among the Mussulman population. We should feel exceedingly happy could we report numerous conversions, but at present that pleasure is denied us; yet scenes are sometimes (in-

deed, we might say often) witnessed, which encourage our hearts and cheer our spirits, and which we are persuaded could not be beheld by our friends in England without much interest, nor without exciting them to pray afresh for divine influence, to bring them in who sometimes seem "not far from the kingdom of God." Within the last few weeks a pleasing change has taken place in the numbers who attend at two of the bungalows. They had some time ago been so small, as to be quite disheartening; they are now much increased, and our brethren are often heard with much attention. Indeed, we have not now to complain of any thing like abuse; people listen in silence, or argue with much less virulence than formerly. In fact, it is not uncommon for the preacher to have those among his hearers who will take up the cause of Christianity against their countrymen. The number present generally averages from 40 to 60, often considerably more, and rarely less. All congregations here among the natives are fluctuating; many come and stay a few minutes, and then retire; but a considerable number often remain much longer. Some have been regular hearers for months together, and others are often seen, though not so regular in their attendance as the former. The services are sometimes continued from half-past eight or nine o'clock to noon, and even later; and there are persons who remain the whole time. The gospel is no novelty here, and hence it is peculiarly gratifying to observe the same persons often present. Their acquaintance with the Christian system must consequently increase, and we cannot but suppose that the subjects they hear discussed in the places of worship, are often made the topics of conversation; and thus truth is spreading, and error must give way to a greater or less extent. Many admit the excellency of Christianity, and seem unable and sometimes a little ashamed to advocate their own religious creed. We meet occasionally with persons who appear determined to examine for themselves, and to come to the truth. An elderly Mussulman has borrowed and read all those parts of the Scriptures which have been hitherto published in Hindoostanee, and has been at an expence of a hundred rupees to procure a copy of the Koran translated into Hindoostanee, for the purpose of comparing that with the Christian Scriptures. The confidence of numbers in Mahomet appears considerably shaken, and some go so far as to say he was a crafty and bad man. Still in these things we see but a small part of what we want; to be freed from superstition and prejudice in any degree is well, but we want conversion to God. Men are often converted from one error to another, and seem as far distant from truth as before, and are less open to conviction. Such is the progress of many of our Hindoo hearers; they leave idolatry, but, alas! embrace infidelity. There are, however, a few who seem steady, and say they are convinced of the truth of Christianity; and we sometimes hope that there is some good thing in them towards the God of Israel. But we are afraid to say much at present about them.

At the close of our services among the heathen, parts of the Scriptures and tracts are distributed, and we trust are daily being read with benefit by many; with *saving* benefit, we hope, by some. It is increasingly evident to all, we believe, as mentioned above, that in this city idolatry is rapidly losing ground, and that deism is supplanting it, among the youth in Calcutta most respectable for wealth and education; and much do we need zealous and devoted preachers, to proclaim the contents of that blessed revelation which displays the true character of God, and points out the path of blessedness to men. May many such be sent out to our assistance!

Native Church.

With respect to the *Native Church*, we are sorry to report rather unfavourably. We have no instance of gross immorality to record, but a general coldness and indifference to the means of grace, which to those who have had chiefly to labour among them has been very discouraging. Some exceptions, however, to this general indifference occur, and particularly in the case of our Mussulman brother, who was baptized in the Ganges about four years ago, and whose conduct ever since has been highly consistent with his profession.

Some encouraging circumstances too, occasionally cheer our minds. Among the rest, we may mention that the teacher of the Newcastle female school has lately visited brother W. H. Pearce several Sabbaths in succession, to inquire with apparent seriousness and interest, about the way of salvation. As he has been assured from the first that he will gain no advantage from us by his profession, while he must suffer reproach from others, we cannot but hope that he has some serious impressions. He says that himself and his three brothers (one of whom and two neighbours have once accompanied him) with their wives, are determined to obtain salvation, "though to secure it they may have to perform a long pilgrimage, reside in dreary forests as ascetics, or endure the odium of being accounted the disciples of Christ." Such professions are pleasing, and while made by any one with the slightest hope of sincerity, our duty to instruct and direct them to Him who is "the way, the truth, and the life," is im-

perative. With God we must leave the consequences.

English Church in Circular Road.

Of our English church, brother Thomas took the oversight during brother Yates's absence, and has ever since devoted much of his time to its interests. No particular alteration has taken place, though we can see much cause for thankfulness to our heavenly Father. As a church, we are at peace and united among ourselves; but we do not see that ardent affection, and zeal, that love to the word, carefulness to improve every opportunity of attending on the social and public means of grace, and that soul-humbling and transforming effect of the gospel which we earnestly desire. We have not been called to lose any of our members by death, though from the sickness and mortality around us, we were prepared to expect it. One addition by baptism has been made to our number since our last letter; one is now a candidate, and we expect one or two more soon to come forward. But we want to see the house crowded with anxious inquirers, so that instead of one now and then, multitudes might come forward and say, "We will go with you, for we have heard that God is with you."

We have been under the painful necessity of excluding two members for improper conduct, and the case of another is undergoing inquiry. However, amidst these heart-breaking occurrences, it is pleasing to see the church, as a body, anxious to preserve that purity which should ever adorn a Christian society, and determined not to suffer any one to remain among them who does not walk according to the gospel.

English Service in Fort William.

In connection with the English church, we would mention the brethren in Fort William, to whom brother Thomas devotes a part of his labours. Our brethren belonging to H.M. 59th, have much greater privileges than were enjoyed by their brethren in H.M. 14th, while residing in the same garrison; and we hope these greater privileges are not altogether lost upon them. They have a very comfortable room to meet in, and, besides edifying services conducted by themselves, have two sermons a week; our Independent brethren going in on a Sabbath evening, and brother Robinson and Thomas one evening in every alternate week. The numbers that attend are generally between 30 and 40. They listen with very great attention, and often seem to feel and enjoy the word. The animation with which they sing and enter into other parts of divine worship, is exceedingly pleasing, and often causes our brethren to think of home, and the congregations they once addressed in their native land. Yet these are generally persons who left that happy land in a state of awful ignorance, and have been brought to the knowledge, the love, and the practice of the truth here, in a land of thick darkness! How strange, and yet how gracious are the ways of God!

Printing Office and Type Foundry.

The *Type Foundry* and *Printing Office*, under the superintendence of brother W. H. Pearce, continue in active and we hope useful operation. In the former, besides supplies of various characters for our own use, we have lately cast a fount of *Siamese* types, and have printed, for a military officer, a Grammar of that language. The only publication before printed in this character, was a small tract we executed some years ago for our friend the late Mrs. Judson. But as Siam is a large empire, and immediately borders on Burmah and various parts of the British possessions to the eastward, and as indeed, many Siamese are residents in the stations occupied by the American and other brethren, we trust that through the medium of the Scriptures in this type, many may have the opportunity of reading, "in their own" language, "the wonderful works of God." We are also cutting a complete fount of *Burman* type for the use of our American brethren in the printing of the Scripture and Tracts; and have lately cast for our Missionary friends at *Bombay* and *Surat*, founts of *Maharatta* and *Goojuratee* respectively.

In the *Printing Office*, since we last wrote you, we have executed several large works for Government and individuals, the proceeds from which, we trust, will continue to assist the funds of the Parent Society. Besides this, we have printed for the Calcutta Tract Society, 500 copies each of Select Discourses, and a Catechism of the Evidences of Christianity, 2000 copies of a Scriptural Reading Book for Schools, and 3000 of a Scripture Catechism, all in *Bengalee:* and have completed in the same language 500 copies of Mr. Mundy's Commentary on Mark, and his Evidences of Christianity; the one forming a volume of 430 and the other of 250 pages. We have also printed in *Ooriya* 500 Scripture Catechisms, and 1000 Dialogues between a Father and his Son, the former compiled by brother Sutton, (of Balasore,) the latter translated by brother Lacey; and for the Benares and Chunar Tract Society, we have executed 500 Scripture Lessons and 750 Life of Christ in *Hindooee*, by Mr. Adam (of Benares.) Besides this, we have printed several tracts and religious works in English, with 500 sheet tracts monthly, in Bengalee. In the above and other dialects

we have likewise printed several thousand school books for the Calcutta School Book Society. The publications of the latter society, though not religious, we conceive, are in their influence very useful and important. By rendering familiar the printed character, and enlarging the vocabulary of the scholar, they prepare a greater number of individuals to read our Tracts and Scriptures, and to hear our discourses, so as to understand them; they inculcate good morals, and supersede various vicious publications which otherwise would be used in schools; and they imperceptibly, but surely, undermine idolatry, which is founded on, or connected with false notions of Natural Science. In all our Missionary schools too, they are followed up by religious tracts and the Scriptures, for comprehending and reverencing which the pupils are thus prepared.

Benevolent Institution.

The attendance and proficiency of the children continue to afford the most pleasing satisfaction, as may be seen in the following extract from the Report lately issued by the Serampore brethren, who are the managers of the Institution.

"The present Report embraces only the two schools in Calcutta.

"The number of scholars on the books of the institution is 310, of whom 206 belong to the boys' and 104 to the girls' school; the average attendance in the former is 150, in the latter 100. The punctuality of attendance has greatly increased since the last Report, and the applications for admission, more especially on the part of natives, have been so numerous, that a compliance with them all would have doubled the present number of scholars. But as the great object of the institution was the instruction of indigent Christians, it was not deemed proper to depart from the rule which limits the admission of natives.

On the 24th December, the acting secretary held an examination of the children, in both schools, which was honoured with the attendance of many gentlemen and ladies, more especially of those within the missionary circle, to whom the managers beg to return their grateful acknowledgments. The highest class in the school, consisting of nearly thirty lads, were examined in figures, as far as fractions and decimals; they passed a very rigid scrutiny in English Grammar and Syntax; and answered with the utmost readiness almost every question put to them from Guy's Geography. In the Use of the Globes they displayed equal facility. The specimens of their English composition and penmanship were highly creditable. Some of the most advanced scholars repeated dialogues and extracts from the British Classics, with an enunciation so distinct and vigorous, as to convince the spectators that they fully comprehended what they had committed to memory. The general progress of this extensive class, in every department of learning taught in the School, was so distinguished as to reflect the highest credit on the industry and zeal of Mr. Penney, and fully to substantiate the utility of the institution.

"The next class, which consists of about twenty-seven, is engaged in reading the Bible, in studying Murray's English Grammar, and an Introduction to Geography; the children have also attended very diligently to the study of Bengalee. The class immediately below this, consisting of about twenty-five, likewise reads in the Bible; and is exercised in Murray's Abridgment of the Grammar, in parsing, and in writing, both on the slate and on China paper.

"The two classes next in succession read in the New Testament, and pursue studies similar to those of the higher classes, though in a more elementary form; while the remaining classes (seven in number) are employed on the alphabet, and in every gradation of spelling exercises.

"The cheerful aspect of the children, their eagerness to display what they had attained, their ready and satisfactory answers to those questions which were within the range of their studies, evinced the assiduity with which their education had been conducted, and held out the most encouraging prospect as to their future welfare.

"The appearance of the children in the girls' school, where about a hundred children, dressed in the plainest but neatest manner, were prepared to pass their examination, was highly gratifying. Those in the highest class, consisting of about thirty-five, read most fluently in the Bible, parsed sentences in the grammar with great readiness, and produced specimens of penmanship in the highest degree creditable. They repeated from memory several pieces of English poetry, which had been selected with much judgment by Mrs. Penney: the fluency with which these extracts were repeated, evinced the great pains which had been bestowed on the children; while the manner in which they were delivered, clearly proved how well they were understood. The other classes of this department are engaged in reading the Testament, and in regular succession, the spelling lessons, and the alphabet.

"As regards their needle-work, the highest class is employed in marking, knitting, and making garments; the next in backstitching and gathering; the next in seaming and inseaming, and the lowest in hemming. The table was covered with garments of their own making, which formed perhaps the

most gratifying sight exhibited in the school. The cloth was supplied by that eminent benefactress of the Institution, Mrs. Lushington, who during her residence in India, took the most lively interest in its welfare. The children thus rescued from the streets and lanes of the metropolis, from the infection of indolence, and the haunts of vice, and brought under Christian instruction, to be trained up in habits of industry, which at no distant period they will transplant into their families, and thus render themselves the centre of a little sphere of domestic happiness, filled the minds of the spectators with a high sensation of pleasure.

"The examination having been concluded, the children stood up and sung an appropriate hymn, and the Rev. Mr. Lacey, of Cuttack, concluded in prayer."

We think that no department of Missionary labour can be more encouraging than Institutions of this nature, partly owing to the work itself, but particularly to the immediate results. No year passes away without affording several interesting examples of youths of both sexes, having qualified themselves to fill situations which must eventually tend to advance them from the lowest to the middling ranks of society, an object of no small importance in a heathen country. It is truly lamentable, to observe so vast a portion of the nominally Christian population, sunk in degradation below the heathen themselves; and until something more effectual is done to raise the characters of those who bear the Christian name, we fear that Missionaries may yet have to labour in vain, and spend their strength for nought. This, indeed, is perhaps one of the most prominent objections an enquiring Hindoo has against the gospel of Christ, for he knows that as long as the system of cast exists, if he should ever embrace Christianity, these people must be his associates. The higher classes of Europeans, who are the rulers of the land or wealthy merchants, are, from their rank in society and literary acquirements, at too great a remove for him to expect to form with them any thing like an intimacy, so that from what appears to be unattainable on one hand, and dreaded on the other, an insurmountable barrier remains to be removed. Hence we are persuaded, that too much attention cannot be paid to this neglected class of people. The success which has attended every attempt to improve their civil, moral, and spiritual condition is a sufficient warrant to the Christian church to extend their exertions in this field of Missionary labour. It is pleasing to observe, that within the last few years a more than ordinary attention has been paid to this important object, by the multiplying of schools for instruction in English, and by a wide distribution of religious tracts, so that an increase of general knowledge, and with it an acquaintance with the gospel, have been evidently produced. May it still spread far and wide, till the knowledge of the Lord covers the land as the waters cover the great deep!

Sunday School.

A Sunday School has been carried on by brother Penney, assisted by the members of the Juvenile Society, which is attended by more than twenty children, some of whom are Hindoos. Those who have attended regularly for any length of time have acquired a considerable knowledge of the divine word. Three of the elder boys manifest pleasing evidence that this blessed agent is exercising its renewing and regenerating influence on their hearts. They meet with the young men of the Juvenile Society twice a week for exhortation and prayer, which has been very useful in promoting the work already commenced in their minds.

The weekly meetings of the young people are still continued, with a degree of interest and evident usefulness. During this year two of their number have left them for the Upper Provinces, who by this Society were brought to the knowledge of the truth as it is in Jesus. They were encouraged by the Society on their departure to supply themselves with tracts to distribute at the stations where they might remain for a time. Late accounts received from them state, that they have been actively engaged in the good work.

(To be concluded in our next.)

DIGAH.

In conformity with the intention expressed in our last Number, we proceed to fulfil the mournful duty of inserting some further particulars relating to the decease of our late friend and brother Mr. Burton.

The first document which reached us from the scene of bereavement, was of a peculiarly affecting character. It is a brief letter from the dying Missionary himself, addressed to the Secretary, under whose roof he had formerly resided. It bears date "past midnight of Monday, Sept. 1, at Patna," and was dictated by Mr. B. to his very kind and assiduous medical attendant, when he was too weak

to do more than barely affix his signature. The letter is as follows :

Rev. and very dear Sir,

At the close of a few lines which I sent you not many days ago, on money matters, I told you that I did not feel well. I came down on Sunday evening to Patna, not being able to preach, to enjoy the society and advice of my kind friend, Dr. King, who now kindly uses the pen for me, to inform you of the rapid progress of my disorder, and its apparent approach to a fatal termination.

We have written to Mr. Leslie, to request him to come up. I have little hope of seeing his face again in the flesh. Brother Leslie will notice the state of things when he arrives, and I hope will be able to maintain the work here till you can supply my place from home.

My complaint being a disordered liver, my mind is sometimes a little depressed, but I trust, my ever dear Sir, that the truths which you, with my dear pastor,* early taught me, are still precious to my soul. In Jesus is all my salvation, and all my desire. I have been an unworthy and a sinful Christian, a sinful and unworthy preacher of the gospel, a sinful and unworthy missionary, and I cast my soul on the mercy of God in Christ Jesus. I can only add, may the Lord God prosper you and the Society, and grant you a much more abundant harvest than you have yet seen.

Your ever affectionate

R. BURTON.

The same sheet contains a statement of the fact of Mr. Burton's decease, on Saturday, the 6th of September, from the pen of Dr. King, together with a most honourable testimony to his character, so closely resembling the extract inserted in our last Herald, as to make it evident that the author of both was the same. We shall therefore give further details in the words of other friends, and thus secure a grateful reference to the peculiar kindness of Dr. King himself, which we gladly embrace such an opportunity publicly to acknowledge.

Mr. Leslie writes thus to the Secretary from Digah, under date of the 8th of September :—

My dear Sir,

The occasion of my dating my letter from this place is indeed a very melancholy one, and one which I know will occasion you much sorrow. On Tuesday last (Sept. 2.) I received a letter from Dr. King, of Patna, apprizing me of the illness of our dear brother Burton, and entreating me to hasten up as soon as possible, as Mr. B. was exceedingly anxious to see me. Accordingly, I set off on the morning of the 4th, and, travelling without intermission, I arrived (the distance being 100 miles) at two o'clock on the morning of the 6th. On entering the room, I saw our beloved brother evidently insensible, and breathing his last. I consequently made no attempt to speak to him, but waited in silence at his bedside for the space of about two hours. Perceiving him to continue in the same state, I at length spoke to him, on which he instantly opened his eyes, and looking at me, said, "I am glad to hear thy voice," and then sunk immediately into his former state. About six in the morning I made another attempt to apprize him of my presence, by asking him if he knew me. Opening his eyes again, and smiling, precisely in his usual manner when in health, he said, "I know thy voice, and also thy form." Endeavouring to engage him in conversation, supposing that he might have something to say to me, from his being so anxious to see me, I mentioned his children, with the names of several of his friends, and asked him if he wished me to say any thing to them. He replied generally that he loved them all, and wished them to be told so. The chief seat of his disorder being in the head, his expressions were very incoherent; but amidst his incoherencies, it was evident that the cause of Christ had a deep place in his heart. With a very sorrowful expression of countenance, he said to me in Hindoostanee, that the native church would now become dispersed. Speaking to him in the same language, I assured him that I would do what I could in caring for them; with which he seemed pleased, and said no more on the subject. A little after, he said he feared that ministers laboured for something else than to diffuse the spirit which belonged to the kingdom of Christ. On my saying that I hoped this was not the case with all ministers, he instantly assented. Several times he expressed his belief that all would be well with him, and I have no doubt that his confidence was properly founded.

From the very beginning of his illness, he expressed to Dr. King his conviction that his sickness was unto death; but at the same time said that he was delivered from all fear in the prospect, for that he rested entirely upon Christ. For the last few days of his life he ceased to have any care about

* Rev. Joseph Ivimey.

the things of this world, telling the native converts, or others who came to speak to him about any temporal matter, that they must wait for my arrival, and speak to me, for that he now had ceased to have any more connection with the things of earth. Numerous were the pious expressions that he uttered to one friend and another who called upon him, expressions which strongly exhibited the heavenly state of his mind.

Previous to his death he was much reduced in body, but he appeared to retain a great degree of strength to the end. And this I think was the reason why he lingered so long, evidently expiring. He appeared to suffer much, but whether he did so in reality I cannot tell. He was ill only sixteen days, but Dr. King says that the disease probably had a longer existence. It was an affection in the brain, and this it was that caused so much incoherency during the last three days of his life.

Never did I witness such deep solicitude, such unremitting care, and such undissembled grief manifested by any person towards another so distantly connected, as was shewn by Dr. King in behalf of Mr. Burton. When he expired, he sat down by his bedside and wept. The funeral was attended by a great number of persons, and the poor soldiers to whom he was accustomed to preach, came and requested to be permitted to carry him to the grave; which they did, though the distance was about two miles. In the evening I preached a funeral sermon for him to a large congregation, in which many wept for him genuine tears of sorrow, for he appears to have been exceedingly beloved.

Thus is the station bereaved again. Of the Society's missionaries I now am left alone in Hindostan. The nearest missionary to me is almost 300 miles off. Pity me, my friends; yea, rather pity this poor destitute province and station. In dear Burton I had a friend indeed. At Bristol Academy together, and being neighbouring missionaries for the last three years, I feel myself greatly bereaved; and cannot help returning to my own station with a heavy heart. But God acts wisely, though to us, in these cases, very mysteriously; and I desire to acquiesce in his gracious will. I will write to you again very shortly, when I will give you an account of the station, and other things which I must of necessity omit at this time.

Yours affectionately,
A. LESLIE.

P.S. Mr. B. died on Saturday, Sept. 6, at three o'clock, P.M. and was buried next morning alongside of Mrs. B.

We cannot better conclude this article, than by the following earnest and touching appeal, which terminates a letter of our valued friend, Mr. Pearce:—

Will our beloved friends at home not send out *more* men of like spirit, to enter into the labours of departing Missionaries? Will no one accompany brother Yates for Calcutta? Will no one succeed brother Burton at Digah? Though the difficulties of our work press on us, they are more than balanced by our encouragements; and we feel *nothing* so disheartening as the want of labourers. The harvest truly is great, and very promising. We are full of hope, we see the work going on, we are confident of success, if men of ardent piety, and active zeal, and melting love to souls, were but here to carry on labours now commenced and in progress. We need help in every department, but especially *in the preaching of the Gospel.* We have, I suppose, a million, within a circuit of four miles. We can procure congregations at all hours of the day, and if we had more preachers to declare with patience, perseverance, and affection, "the truth as it is in Jesus," we feel assured of success. O, that students for the ministry would consecrate their lives, and Christians their property to this work, and then we might hope for assistance in some degree commensurate with the object!

Yours, very affectionately,
W. H. PEARCE.

Contributions received on account of the Baptist Missionary Society, from March 20, to April 20, 1829, not including individual Subscriptions.

FOR THE MISSION.	£	*s.*	*d.*
Legacy of Mrs. Eliz. Page, late of Bristol, by Mrs. Payne, Executrix....	19	19	0
Dartmouth, Auxiliary Society, by Mr. Larwill (two-thirds).....	5	5	2
Clapham Society in aid of Missions, by Rev. Geo. Browne	20	0	0

Ogden (Lancashire), Contributions, by Mr. Allison					2	10 0
Shropshire, on a journey, by Rev. W. Hawkins :—						
Shrewsbury	25	0	0			
Wellington	10	0	0			
Ponsbury, Snailbeach, and Minsterley	4	0	0			
Oswestry	7	5	0			
					46	5 0
Cambridge, for Female Education, by Mrs. Ebenezer Foster					12	17 6
Wilts and East Somerset, by Benjamin Anstie, Esq. Treasurer :—						
Beckington	1	9	4			
Philips Norton	4	7	0			
Chippenham	21	17	0			
Devizes	30	15	0			
Frome	57	7	6			
					115	15 10
South Wales, Western District, by Rev. J. H. Thomas					46	0 0
Aylesbury, Collected by Mr. Reynolds					3	0 0
Diss, Collected by Miss Ward					6	10 3
Portsoy, (N. B.) Friends, by Rev. Joseph Gibb, Banff					1	13 0
Boston, Subscriptions and Small Contributions, by Mr. Sam. Veall					11	13 0
Nottinghamshire and Derby Auxiliary, by Mr. Lomax :—						
Swanwick	9	16	6			
Southwell	3	3	0			
					12	19 6
Oxfordshire Auxiliary, by Mr. S. Huckvale :—Abingdon					26	10 11
Hull, on account, by John Thornton, Esq. Treasurer					25	0 0
Exeter, Congregational Society, Bartholomew Yard, and Subscription by Mr. Moxey					6	5 7
Gloucestershire Auxiliary, by Captain Pelly, Treasurer :—						
Hillsley Association and Sunday School	1	6	6			
Kingstanley (Sunday School, 5 months, 1*l.* 17*s.*)	7	17	0			
Minchinhampton	1	11	0			
Woodchester (Sunday School, 4 months, 1*l.* 12*s.* 8½*d.*)	2	7	0½			
Wootton under Edge (Sunday School, 5 months 13*s.* 9½*d.*)	2	13	9½			
Stroud (Sunday School, 5 months, 2*l.* 7*s.* 4*d.*)	9	13	8½			
Subscriptions by Treasurer	1	11	6			
					27	0 6½
Thomas Key, Esq. Water Fulford :—						
For general purposes	50	0	0			
For West Indies	50	0	0			
For Widow and Orphans' Fund	50	0	0			
					150	0 0
Mrs. Harris, late of Hackney, by Mrs. Gouldsmith				Donation	20	0 0
A. T., Camperdown, for Spanish Town School and Tracts				Do.	20	0 0
A. S., by the Secretary				Do.	10	10 0
Junior Members of a Family, by ditto, for Jamaica				Do.	5	5 0
Mr. Rusher, Reading, by ditto, for West India Fund				Do.	5	0 0
Ladies at Bristol, by Mrs. R. Smith, for Spanish Town School				Do.	5	0 0
Mr. Pearson, Poole, by Rev. Sam. Bulgin, for West India Fund				Do.	1	1 0
Friend in Somersetshire, by the Secretary, for ditto				Do.	1	0 0
Anonymous Friend, by Continental Society				Do.	1	0 0

TO CORRESPONDENTS.

Parcels of Magazines have been received from the Rev. T. King, of Bedford; Friends at Sawbridgeworth, by Mr. Bayman, and Mr. Thos. Nicholson, jun. Coleford; and also two parcels of Silk Trimmings and Ornaments from a Friend.

Erratum.—In our last, the Contributions from Bilderston were entered £2 2*s.*, instead of £2 10*s.*, which was the amount received.

Our esteemed Friend at Hyde Court will perceive that there is some little variation between the amount as forwarded by him, and as copied above from the paper sent to us.

A box, containing Bags, Pincushions, &c. for the School at Kingston, has been duly received from our kind friends at Kingstanley.

Littlewood & Co., Printers, Old Bailey.